· The ·
Child's
· Bible ·

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David Bujannoff Porter.

The Child's Bible

The
Child's Bible

The words of the Old and New Testaments
arranged, illustrated and explained
for young people

Edited by
JOHN STIRLING

With pictures from the great Art Galleries
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T. HEATH ROBINSON

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Editorial Note

IN what way does this Bible differ from the standard Authorized Version of the English Bible ? In no way that affects in the smallest degree its meaning.

Great care has been taken, wherever any part of the original text has been omitted, to preserve in full the sense of the passage, and to indicate at the end of each section the verses which have been left out. Where any sentences have been added to bridge the break, these have been kept as brief as possible, and have been printed in a type which readily distinguishes the note from the Biblical text. Long lists of names have been omitted, whether they are tables of family history, catalogues of tribal possessions or the detailed specifications of buildings which have long since been destroyed. Where the Bible gives two accounts of the same incident, one has been chosen, and generally the one containing the fuller and more graphic narrative. The omissions from the Law-codes and the Prophecies need little explanation when it is remembered for whom this book has been prepared. Nothing, however, has been left out that is of vital importance or of permanent interest ; while the passages quoted will, we trust, offer a sound introduction to a fuller study of these special branches of Biblical literature.

Additions have been made to the sacred text only where some word of explanation seemed to be necessary to make clear an unusual phrase, an ancient custom or a turn of thought peculiar to a bygone age or a strange people. The text of the Authorized Version has been used, but the Biblical arrangement of verses has not been followed. Instead, the narrative has been divided into short paragraphs and sections, with titles to make reference easy, the progress of the story plain and the development of thought clear.

Few things simplify the reading of a story so much as an intimate knowledge of the country in which it is placed. Unconsciously the reader travels along with his characters as they journey from place to place. Maps as a rule are dull substitutes for this knowledge. But this work attempts in a series of little picture-maps to perform this service in a simple and interesting way. Each map presents one scene or incident, but, when all have been examined, the reader will find he is familiar with the situation of all the most important places in the Scripture narrative.

Although most of the notes are of a literary and historical character, and every effort has been made to keep them free from any doctrinal colouring, our work would have been false to the purpose of the Bible if we had not tried to present the great religious truths which it was written to reveal, and if we had not sought with sincerity and sympathy to set forth with simplicity its divine message to every young enquirer. Throughout, our aim has been to provide the young reader with a Bible which he can readily follow and easily understand, and we offer it with the hope that whoever takes it up to know the Word of God may not lay it down without hearing the heavenly voice speaking plainly to his heart.

The Bible

The Message which is contained in its many books,
and what it means to the children of men.

THE BOOK OF BOOKS

WE must start with right views of the Bible. It is a great book—the best of books—but it differs in many ways from other books, and these differences may create difficulty to a young reader unless they are explained. It is unlike other books in its construction and in its contents.

ITS STRUCTURE

THE Bible is not one book, but many. Within its covers there are sixty-six separate writings or collections of writings, as varied in style as those of any literature. It is not the work of one penman, nor of one period. Kings and priests, shepherds and fishermen, philosophers and poets, living in many different centuries, are among its writers. Once it is realized that the Bible, as we have it, did not come into being as a completed volume, but from small beginnings gradually grew into its present form, and contains precious fragments of the oldest stories in the world, as well as the highly finished writings of the golden age of Jewish literature, many of the passages which might otherwise have puzzled us present no difficulty.

When, therefore, we come across anything which, in this twentieth century of Christian civilization, seems strange or even wrong to our moral sense, we know it was not recorded for our imitation, but for our instruction; that we might see how great has been the advance since those primitive times which the Bible, as in a mirror, reflects for us. Not that these are the great things in the Scriptures. They are there, and we want to know how it is they are there, and how we should understand them when we come to them in our reading. So far a knowledge of the structure of this amazing book, and an appreciation of the great age of some of its stories, may he helpful.

ITS MESSAGE

BUT the supreme feature of the Bible is its message. It is this which separates it from all other literature or history and makes it unique among books, and the most highly prized possession of the human race.

There are two things which give it this distinction. In the first place the message is from God, and in the second place it is the only message by which men can rightly live. About no other book in the world can this be said. For these reasons, therefore, we treasure it, and try to understand it.

This will not be difficult if we let the Bible speak for itself, and if, when we open it, we open our hearts also. For it is only when we take the word into our hearts, and put it into our lives, that we find it is not simply a book we have been reading, but a message, a personal message which the Scriptures have passed from God to ourselves. With this discovery our reading becomes simple. We have found the sacred page bright with a message from God, and from henceforth the Bible is for us " The Book of Books."

Now, what we have discovered is not merely a divine communication or revelation, though that in itself is a great gain, but what is infinitely more important, a personal relationship between God and ourselves. In this lies the key to the whole Bible. Understand this, and that it is this relationship which God is seeking to establish and make perfect with mankind, and the whole narrative from Genesis to Revelation will be clear.

The Bible is simply the story of this relationship; of its beginnings, and the difficulties of maintaining it during the dark centuries of our early civilization; of man's repeated failures to keep it and God's repeated and gracious renewals of it, and the wonderful provision He has made for developing it; of the lovely thoughts, the noble deeds and the heavenly experiences which have grown out of it; and of the appeal of prophets, priests and Apostles to treasure it, honour it and enter into all the glorious privileges which it brings.

An old name for the Bible was " The Book of the Covenant." In our own English tongue, we would call it " The Book of God's Friendship," for " covenant," in the Biblical sense of the word, means God's promise of faithful friendship with mankind. He has entered into a friendly relationship with the human race. What this means to us is the message of the Bible.

THE OLD TESTAMENT

WE get the word " Bible " from a Greek word, which means simply " books," and we owe the use of this title to John Wyclif's choice of the word for his translation of the Scriptures into our native tongue.

The first part is called " The Old Testament " to distinguish it from " The New Testament," which forms the second division of the Scriptures; the difference being that the earlier books describe God's way of dealing with His people under His Old Testament or Covenant, while the later books set forth the nature of the New Testament or Covenant which began in Jesus Christ. " Testament " means practically the same thing as " covenant." We have already tried to indicate how it would be understood to-day. It is the understanding or relationship or footing on which God deals with man from time to time.

THE LAW

THE books of the Old Testament were divided by the Jews into three main sections. The first was the *Law*, or the Pentateuch, and consisted of the first five books of the Scriptures—Genesis to Deuteronomy. This was always regarded by the Jews with special veneration, because it contained their distinctive national and religious laws. It has not the same interest for us, as many of the statutes had only a local or temporary application. But the commandments we value and we could not afford to miss other chapters of these sacred books.

THE PROPHETS

THE second division was known as the *Prophets*. In addition to those books of the Bible which we usually call by this name, the Jews included in this section the historical books from Joshua to Kings. There is a certain fitness in this, since these histories were written from the standpoint of the prophets, and breathe their spirit, but they were given this position because it was believed that they had been written by the prophets.

THE WRITINGS

THE last section, called *The Writings*, consists of the poetry and philosophy of the Scriptures, and includes The Psalms, Proverbs, and Job. In this section of the Hebrew Bible were also certain "rolls"—for in those days books were rolls of parchment—which were read at certain festivals. Ruth was read at Pentecost; Lamentations at the Anniversary of the destruction of Jerusalem; Esther at the Feast of Purim. The Book of Daniel also found a place in this section.

THE RELIGIOUS VALUE OF THE OLD TESTAMENT

THE substance of all these books, with their varied literary qualities, is the same. They bring God, the Father Almighty, Maker of heaven and earth, directly into our human life and into close personal relationship with individuals; they set forth in poetry, philosophy, history and prophecy the moral order of His righteous government; and they keep bright through the darkest days the Divine Promise which like a star of hope leads to Christ.

Genesis

The Book of Beginnings

How God, out of darkness and disorder, made a beautiful world, and did not utterly forsake it when it became corrupt.

IN THE BEGINNING

IN the beginning God created the heaven and the earth. And the earth was without form, and void [*empty*] ; and darkness was upon the face of the deep.

And the Spirit of God moved upon the face of the waters. [*Gen. I.* 1, 2.]

THE BIRTHDAY OF LIGHT

GOD said, Let there be light : and there was light.

And God saw the light, that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night.

And the evening and the morning were the first day. [*Gen. I.* 3–5.]

THE BIRTHDAY OF THE SKY

GOD said, Let there be a firmament [*the sky*] in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so. And God called the firmament Heaven.

And the evening and the morning were the second day. [*Gen. I.* 6–8.]

THE BIRTHDAY OF FRUIT AND FLOWERS

GOD said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so. And God called the dry land Earth ; and the gathering together of the waters called he Seas : and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth : and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that it was good.

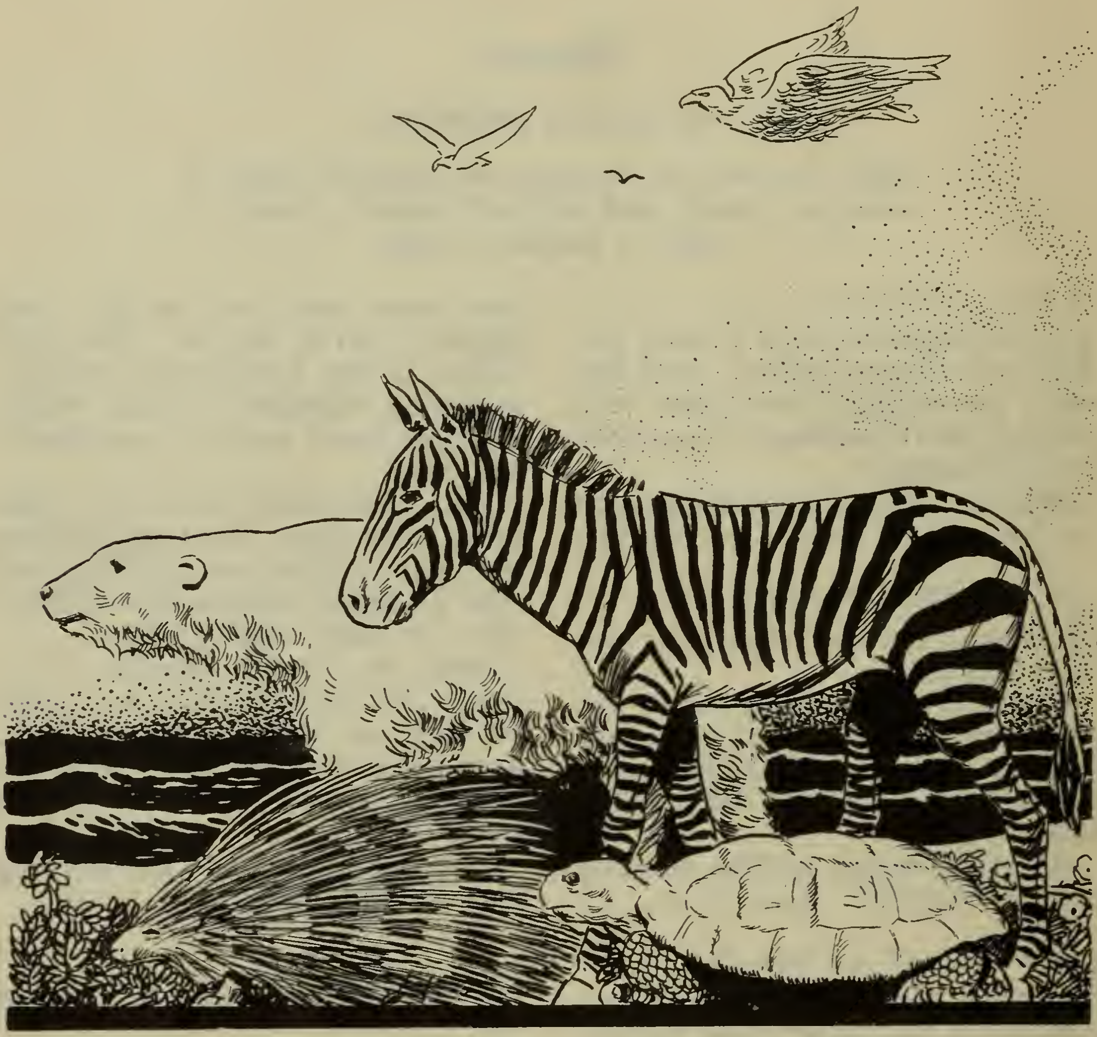
And the evening and the morning were the third day. [*Gen. I.* 9–13.]

THE BIRTHDAY OF THE SUN, MOON AND STARS

GOD said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years : and let them be for lights in the firmament of the heaven to give light upon the earth : and it was so.

And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : he made the stars also.

And God set them in the firmament of the heaven to give



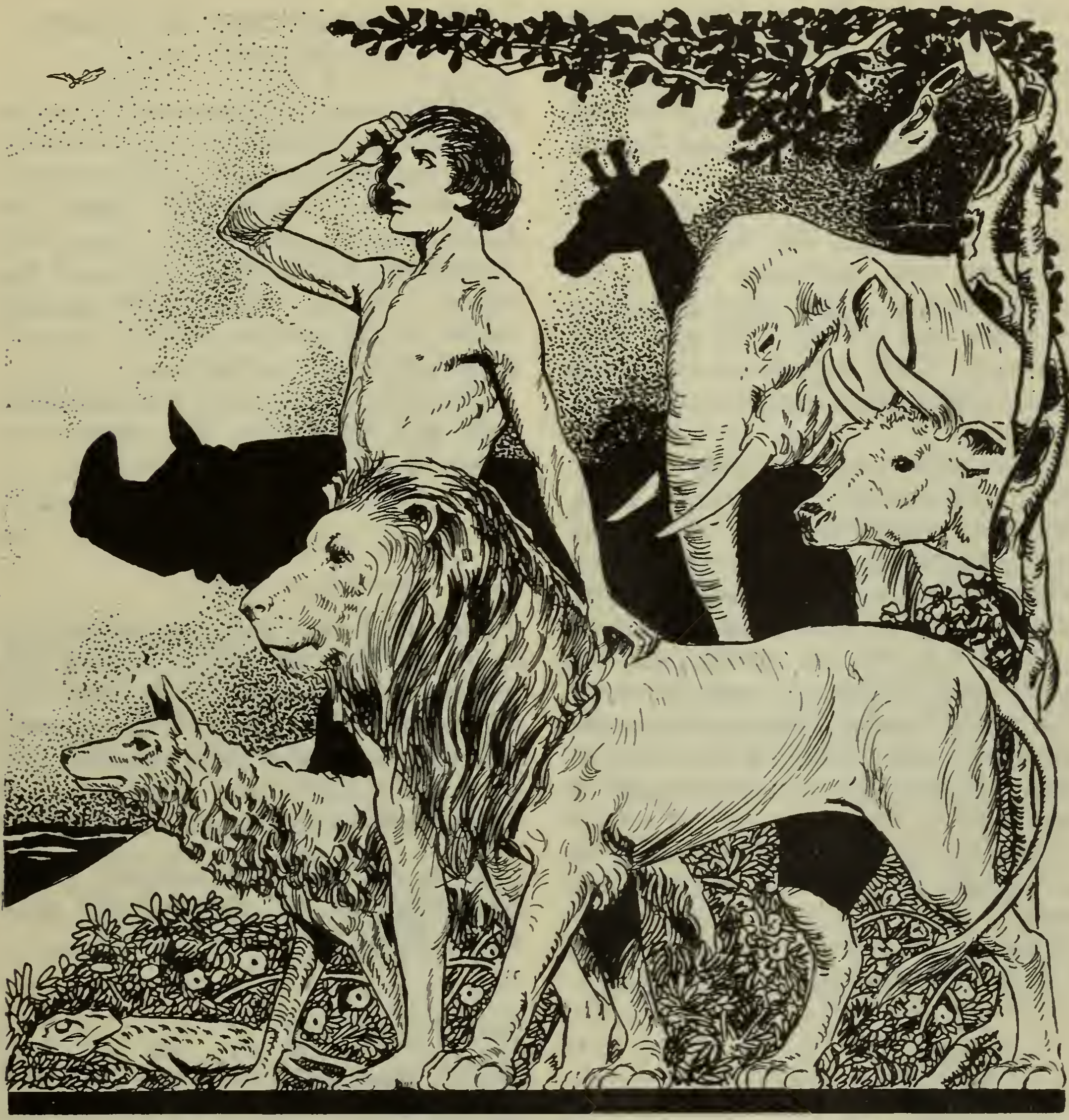
light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day. [*Gen. I.* 14–19.]

THE BIRTHDAY OF BIRDS AND FISHES

GOD said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply,



EVERY LIVING CREATURE

and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day. [*Gen. I.* 20–23.]

THE BIRTHDAY OF THE ANIMALS AND MAN

GOD said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness [*in the likeness of our image*]: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw every thing that he had made, and, behold, it was very good.

And the evening and the morning were the sixth day. [*Gen. I.* 24–31.]

THE BIRTHDAY OF HEAVENLY BLESSINGS

THUS the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

[*Gen. II.* 1–3.]

THE GARDEN OF EDEN

MAN'S FIRST HOME

THE LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

[*Gen. II.* 8, 9, 15.]

THE FORBIDDEN TREE

AND the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. [*Gen. II.* 16, 17.]

[*One result of disobedience is the knowledge of the goodness we have lost and the evil we have found.*]

ADAM AND EVE

AND the LORD God said, It is not good that the man should be alone; I will make him an help meet [*suitable*] for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the LORD God caused a deep

sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. [*Gen. II.* 18–25.]

THE BIBLE STORIES OF CREATION

THESE stories are very, very old. How far back they go we cannot say. They may even be the first stories that were ever told; and, like all things which belong to the childhood of the race, they are very simple.

There are no other stories like them. There are, of course, other old-world accounts of Creation, but none with the same clearness and charm. It is not, however, for their style that we prize them; much less for the scientific knowledge which they contain. In those remote days science was naturally very primitive. But we do not go to the Bible for science. Sometimes we are compelled to compare the Scripture records with the statements of science, and when we do so we are frequently surprised by the agreement between them. In this case, according to the Biblical narrative, the great work of Creation proceeded by progressive stages, each part having a place of its own in the mighty scheme and a close connection with every other part; which is what science is saying to-day. But we do not read these stories to increase our knowledge of science. We learn that from other books. There is, however, something in these early stories of Genesis which we cannot find anywhere else

A GREAT REVELATION

IN these wonderful stories we learn marvellous things about God and His relation to us. In them God speaks, whispering to our hearts the great secrets of His love. Other stories and books tell us what men have imagined or discovered, but in these precious narratives we have not men's imaginations or discoveries, but God's own revelation. He has made known to us what, by searching, we could never have found out.

It is here we first meet God, not as a thought or power but as a Person, a loving Person, who fashioned us after a heavenly pattern, for His own delight; who talks with us, draws near to us, and ever seeks to keep us near to Him. In stories we can understand He tells us about the world in which He has placed us—not how it was made, for that we can perhaps discover for ourselves, but how to live in it, rule over it, and properly use it.

We miss the whole meaning and purpose of these opening chapters of Genesis if we do not look upon them as revelations of the close personal relationship which God, out of the greatness of His love, desired to establish between Himself and mankind.

How this close, loving relationship was broken is told in the next story. The Bible does not begin with sin; that is not its starting-point. Sin comes in as a foreign intruder. It is not properly part of our life.

THE FALL OF MAN

THE LOSS OF EDEN

NOW the serpent was more subtil than any beast of the field which the Lord God had made.

And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden : but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die : for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat. And the eyes of them both were opened, and they knew that they were naked ; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice [*footsteps*] of the Lord God walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

And the Lord God called unto Adam, and said unto him, Where art thou ?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself.

And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the Lord God said unto the woman, What is this that thou hast done ? And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life : and I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and has eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake.

And Adam called his wife's name Eve ; because she was the mother of all living. Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.

And the Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man ; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

[*Gen. III.* 1-15, 17, 20-24.]

THE FIRST FAMILY

CAIN AND ABEL

AND Adam knew Eve his wife; and she [*had a son whom she called*] Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel.

And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

And Abel, he also brought of the firstlings of his flock and of the fat thereof.

And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the LORD said unto Cain, Where is Abel, thy brother?

And he said, I know not: Am I my brother's keeper?

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the LORD, My punishment is greater than I can bear.

Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.

And the LORD set a mark upon Cain, lest any finding him should kill him. [*Gen. IV.* 1–15.]

THE FIRST ARTS AND CRAFTS

AND Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. [*He built a city, and among his descendants were*] Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

Also Tubal-cain, an instructer of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. [*Gen. IV.* 16–22.]

ADAM'S OTHER SON

AND Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

And to Seth there was born a son; and he called his name Enos: then began men to call upon the name of the LORD. [*Gen. IV.* 25, 26.]

THE GREAT FLOOD

NOAH

GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the LORD.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence; and, behold, I will destroy the earth.

[*Gen. VI.* 5–13.]

THE ARK

MAKE thee an ark of gopher [*cypress or cedar*] wood; rooms [*or nests*] shalt thou make in the ark, and shalt pitch it within and without with pitch.

And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits [*a cubit was about* 1½ *ft.*], the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

[*Gen. VI.* 14–22.]

THE FLOOD

IN the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth ; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth ; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail ; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man : all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth : and Noah only remained alive, and they that were with him in the ark.

[*Gen. VII.* 13–23.]

THE RESCUE

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark : and God made a wind to pass over the earth, and the waters asswaged [*ceased*] ; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained ; and the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month : in the tenth month, on the first day of the month, were the tops of the mountains seen. [*Gen. VIII.* 1–5.]

THE RAVEN AND THE DOVE

AND it came to pass at the end of forty days, that Noah opened the window of the ark which he had made : and he sent forth a raven, which went forth to and fro, until the waters were dried up from the earth.

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth : then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days ; and again he sent forth the dove out of the ark ; and the dove came in to him in the evening ; and, lo, in her mouth was an olive leaf pluckt off : so Noah knew that the waters were abated from off the earth.

And he stayed yet other seven days ; and sent forth the dove ; which returned not again unto him any more. [*Gen. VIII.* 6–12.]

THE NEW EARTH

AND it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. [*Gen. VIII.* 13–19.]

THE ALTAR

AND Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living as I have done.

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. [*Gen. VIII.* 20–22; *IX.* 1–2.]

THE RAINBOW COVENANT

AND God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

[*Covenant in the Bible means an understanding between God and men concerning the way in which He will deal with them.*]

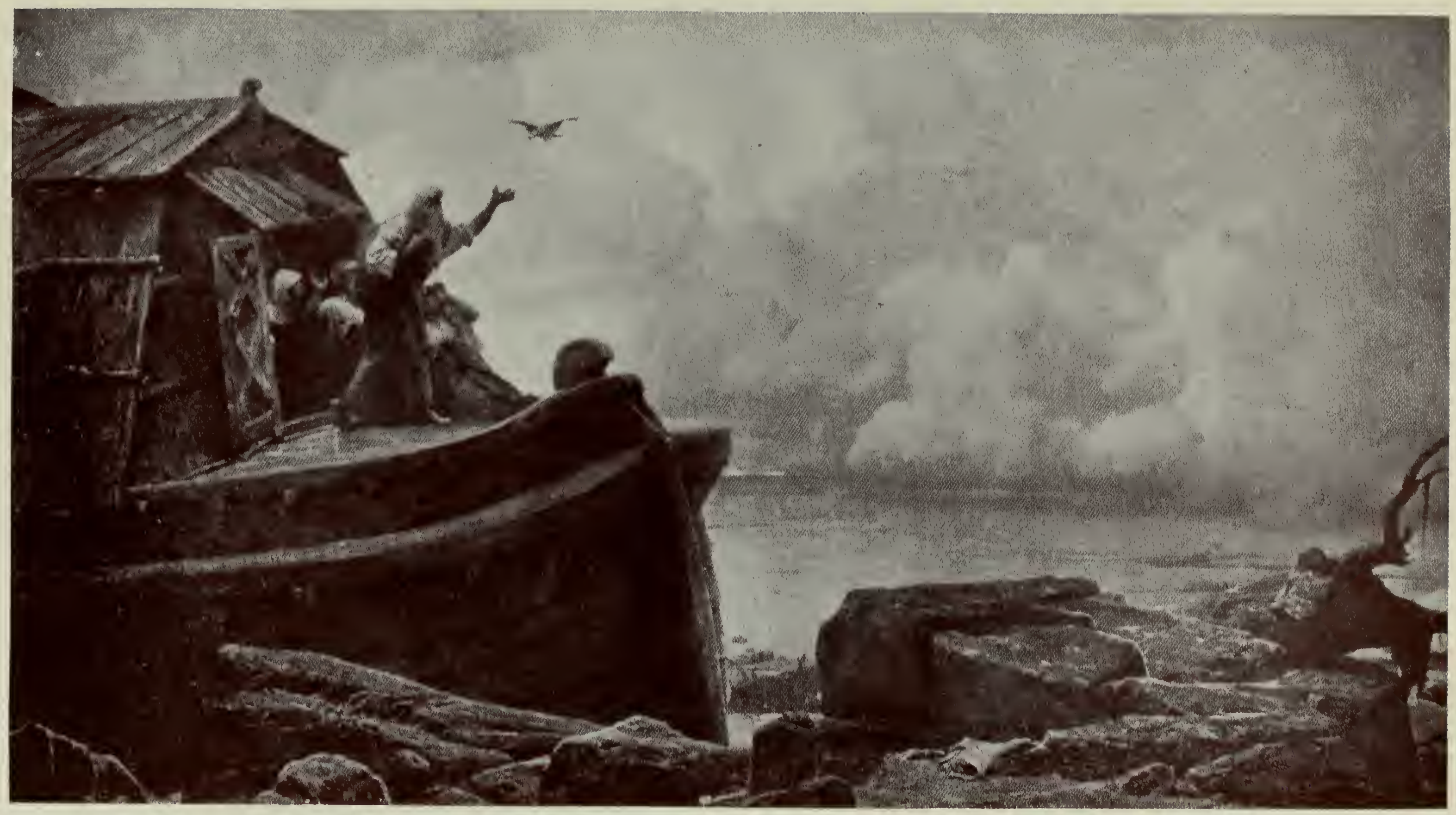
And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

[*Gen. IX.* 8–17.]



THE END OF THE DELUGE

From the painting by Gustave Brion

THE TOWER OF BABEL

THE DIVIDED FAMILY

AND the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth : and Ham is the father of Canaan. These are the three sons of Noah : and of them was the whole earth overspread.

And the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar ; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for morter.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language ; and this they begin to do : and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth : and they left off to build the city.

Therefore is the name of it called Babel ; because the Lord did there confound the language of all the earth : and from thence did the Lord scatter them abroad upon the face of all the earth.

[*Gen. IX.* 18, 19 ; *XI.* 1–9.]

[*We are not told why they wanted to build this tower, only that in attempting to do so they displeased God. Perhaps they did not believe His promise, and thought they would make a way of escape from another flood ; and keep close to this place of refuge, instead of spreading over the earth and doing their work with trust in God.*]

THE GREAT HUMAN FAMILY

ACCORDING to this story it was man's pride and unbelief which broke up the unity of the great human family, and separated one branch from another. We mistake its meaning if we think it was told to explain how different languages originated. Its great purpose was to show that all the different nations were really different branches of the same family, but the wickedness of man made foreigners of the brothers.

THE CHOSEN FAMILY

AT this point, when the world was growing in wickedness and confusion, God came to the rescue. By a new method would He save it. So He spoke to Abram. He told him to leave his home and kindred and seek a new country. There God would bless him, and through his family bless all the world. Abram believed God, and in the simple trust of this one man we have the beginning of all the heavenly blessings which reach our world. How this promise of God widened and grew through successive centuries until it reached its full glory in the person of Christ is the message of the Bible. At first it was regarded as a promise of material blessings to the chosen family ; in the end it was found to be a great spiritual blessing for the whole world.

ABRAHAM

THE FRIEND OF GOD

TERAH took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. [*Gen. XI.* 31; *XII.* 1–3.

HIS JOURNEY

SO Abram departed, as the Lord had spoken unto him; and Lot went with him. And they went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of Shechem. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. [*Gen. XII.* 4–8.]

HIS FRIENDLINESS

AND Abram was very rich in cattle, in silver, and in gold. And Lot also, which went with Abram, had flocks, and herds, and tents.

And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where.

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly. [*Gen. XIII.* 2–13.]

HIS POSSESSION

AND the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

[*Gen. XIII.* 14–18.]

THE BATTLE OF THE KINGS

AND it came to pass in those days that certain kings made war with the king of Sodom, and with the king of Gomorrah.

All these were joined together in the vale of Siddim, which is the salt sea.

And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

[*Gen. XIV.* 1–3, 12.]

ABRAM RESCUES LOT

AND there came one that had escaped, and told Abram the Hebrew.

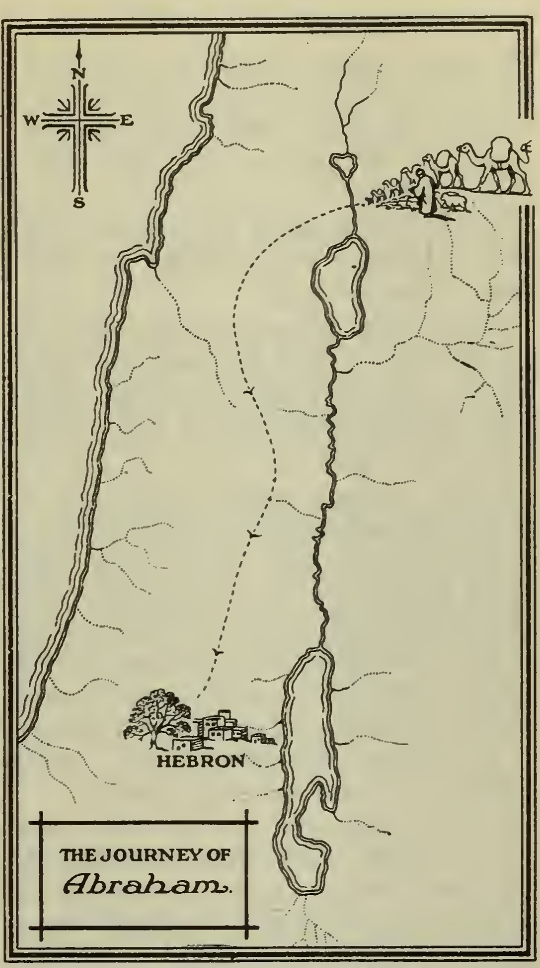
And when Abram heard that his brother was taken captive, he armed his trained servants, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

[*Gen. XIV.* 12–16.]

ABRAM AND THE KING OF SALEM

AND the king of Sodom went out to meet him after his return.

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes [*a tenth part*] of all the spoils he had taken.



THE HOME OF ABRAHAM

And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me; let them take their portion.

[*Gen. XIV.* 17–24.]

THE COVENANT

AFTER these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

And Abram said, Lord God, what wilt thou give me, seeing I go childless. [*Gen. XV.* 1, 2.]

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar [*who had a son named Ishmael*]. [*Gen. XVI.* 1.]

And Abram said unto God, O that Ishmael might live before thee!

And God said, Sarai thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed. [*Gen. XVII.* 18, 19.]

I am the Almighty God; walk before me, and be thou perfect.

And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

[*It was customary in the East to change a man's name when his first son was born. Abraham means, "The Father of a Multitude." In the traditions of the East he is also called "The Friend of the Father," and "The Father of the Faithful," which names aptly express his character in the Scriptures.*]

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah [*princess*] shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

[*Gen. XVII.* 1–16.]

THE PROMISED SON

AND the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. [*Gen. XXI.* 1–3, 8.]

ISHMAEL

AND Sarah saw the son of Hagar the Egyptian mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

And the thing was very grievous in Abraham's sight.

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

[*Gen. XXI.* 9–20.]

ANGELS VISIT ABRAHAM

AND the LORD appeared unto Abraham as he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him.

When he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

[*Gen. XVIII.* 1–8.]

THE CITIES OF THE PLAIN

AND the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

And the LORD said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

And Abraham drew near and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?

And he said, If I find there forty and five, I will not destroy it.

And he spake unto him yet again, and said, Peradventure there shall be forty found there.

And he said, I will not do it for forty's sake.

And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there.

And he said, I will not do it, if I find thirty there.

And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there.

And he said, I will not destroy it for twenty's sake.

And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there.

And he said, I will not destroy it for ten's sake.

And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. [*Gen. XVIII.* 16–33.]

LOT'S ESCAPE

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.

And they said, Nay; but we will abide in the street all night.

And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

And the men said unto Lot, Hast thou here any besides sons in law, and thy sons, and thy daughters? Whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life ; look not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my Lord : behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life ; and I cannot escape to the mountain, lest some evil take me, and I die :

Behold now, this city is near to flee unto, and it is a little one : Oh, let me escape thither, (is it not a little one ?) and my soul shall live.

And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither ; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven ; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the Lord : and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

[*Gen. XIX.* 1–3, 12–28.]

THE SACRIFICE OF ISAAC

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

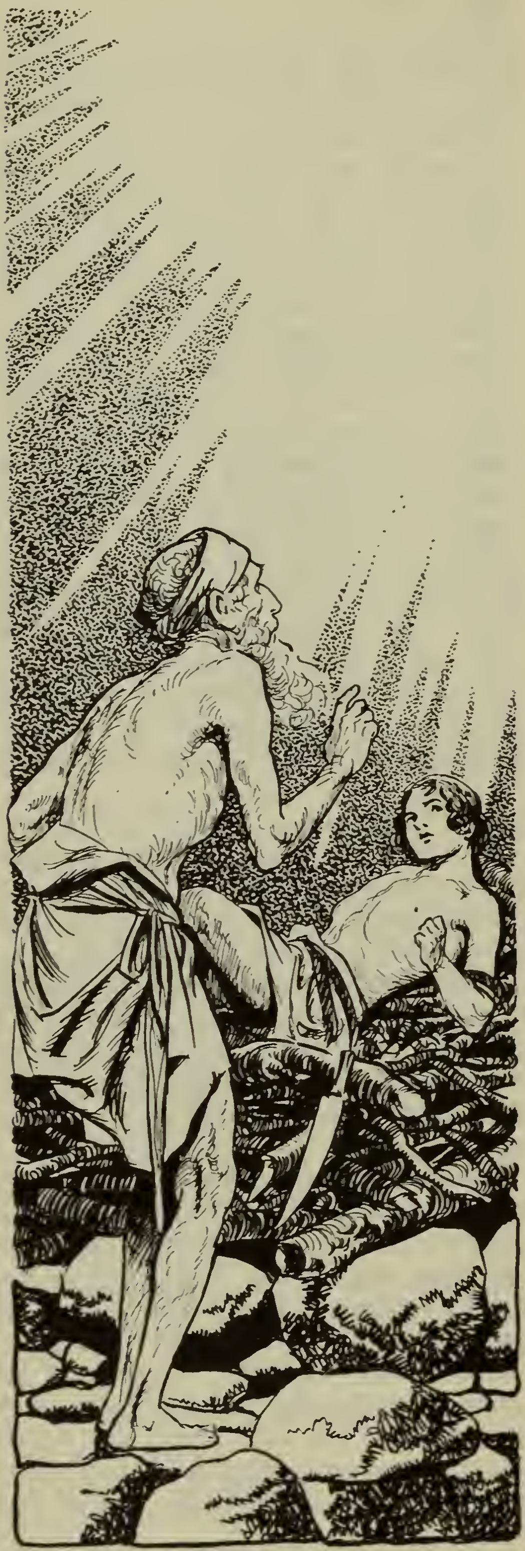
Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass ; and I and the lad will go yonder and worship, and come again to you.

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son ; and he took the fire in his hand, and a knife ; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father : and he said, Here am I, my son. And he said, Behold the fire and the wood : but where is the lamb for a burnt offering ?

And Abraham said, My son, God will provide himself a lamb for a burnt offering . so they went both of them together. And they came to the place which God had told him of ; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called



ABRAHAM AND ISAAC

unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

[*Gen. XXII.* 1–19.]

[*It should be remembered, when reading this story, that Abraham lived among people who believed their gods demanded human sacrifices. Abraham was prepared to offer to his God a sacrifice as great as any offered by heathens to their idols. When God saw his devotion He revealed to him another and a better way of service than that practised by the heathen. Abraham's God was therefore unlike other gods. The sacrifices He requires are those of the heart; the blessings He bestows exceed our thoughts, and widen our knowledge of His love.*]

ISAAC

THE HOME LOVER

AND Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.

And Abraham said unto his eldest servant of his house, that ruled over all that he had, I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

[*Gen. XXIV.* 1–4, 10.]

THE PRAYER BY THE WELL

AND he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

[*Gen. XXIV.* 11–14.]

REBEKAH

AND it came to pass, before he had done speaking, that, behold, Rebekah came out with her pitcher upon her shoulder. And the damsel was very fair to look upon: and she went down to the well, and filled her pitcher, and came up.

And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

And the man wondering at her held his peace, to wit [*know*] whether the LORD had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

And she said unto him, I am the daughter of Bethuel the son of Milcah. She said moreover unto him, We have both straw and provender enough, and room to lodge in.

And the man bowed down his head, and worshipped the LORD. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

[*Gen. XXIV.* 15–27.]

IN REBEKAH'S HOME

AND the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

And he said, I am Abraham's servant. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

And they said, We will call the damsel, and enquire at her mouth.

And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

[*Gen. XXIV.* 28–40, 49–59.]

ISAAC'S HOME

AND Rebekah arose, and her damsels, and they rode upon the camels, and followed the man : and the servant took Rebekah, and went his way.

And Isaac came from the way of the well ; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide : and he lifted up his eyes, and saw, and, behold, the camels were coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us ? And the servant had said, It is my master : therefore she took a vail, and covered herself.

And the servant told Isaac all things that he had done.

And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife ; and he loved her : and Isaac was comforted after his mother's death.

[*Gen. XXIV.* 61–67.]

THE DEATH OF ABRAHAM

AND Abraham gave all that he had unto Isaac.

Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years ; and was gathered to his people.

And his sons Isaac and Ishmael buried him in the cave of Machpelah, which is before Mamre, the field which Abraham purchased of the sons of Heth : there was Abraham buried, and Sarah his wife.

And it came to pass, after the death of Abraham, that God blessed his son Isaac : and Isaac dwelt by the well Lahai-roi.

[*Gen. XXV.* 5, 8–11.]

JACOB

THE FUGITIVE

[*NOW Isaac had two boys, who were twins, Esau and Jacob.*]

And the boys grew : and Esau was a cunning hunter, a man of the field ; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison : but Rebekah loved Jacob.

[*Gen. XXV.* 27, 28.]

THE BIRTHRIGHT

AND Jacob sod [*boiled*] pottage [*lentil soup*] : and Esau came from the field, and he was faint : and Esau said to Jacob, Feed me, I pray thee, with that same red pottage ; for I am faint.

And Jacob said, Sell me this day thy birthright.

[*The birthright belonged to the first-born son. He succeeded his father as the head of the family, and took the largest share of the property.*]

And Esau said, Behold, I am at the point to die : and what profit shall this birthright do to me ?

And Jacob said, Swear to me this day ; and he sware unto him : and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles ; and he did eat and drink, and rose up, and went his way : thus Esau despised his birthright. [*Gen. XXV.* 29–34.]

THE BLESSING

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son : and he said unto him, Behold, here am I.

And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father, speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

And Isaac said unto his son, How is it that thou hast found it so quickly, my son?

And he said, Because the LORD thy God brought it to me.

And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

And he said, Art thou my very son Esau? And he said, I am.

And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine :

Let people serve thee, and nations bow down to thee : be lord over thy brethren, and let thy mother's sons bow down to thee : cursed be every one that curseth thee, and blessed be he that blesseth thee.

[*Gen. XXVII.* 1–29.]

ESAU'S ANGER

AND it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

And Isaac his father said unto him, Who art thou ? And he said, I am thy son, thy firstborn Esau.

And Isaac trembled very exceedingly, and said, Who ? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him ? yea, and he shall be blessed.

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob ? for he hath supplanted me these two times: he took away my birthright ; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me ?

And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants ; and with corn and wine have I sustained him : and what shall I do now unto thee, my son ?

And Esau said unto his father, Hast thou but one blessing, my father ? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother ; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. [*Gen. XXVII.* 30–40.]

JACOB'S FLIGHT

AND Esau hated Jacob because of the blessing wherewith his father blessed him : and Esau said in his heart, The days of mourning for my father are at hand ; then will I slay my brother Jacob.

And these words of Esau her elder son were told to Rebekah : and she went and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

Now therefore, my son, obey my voice ; and arise, flee thou to Laban my brother to Haran ;

And tarry with him a few days, until thy brother's fury turn away ; until thy brother's anger turn away from thee, and he forget that which thou hast done to him : then I will send, and fetch thee from thence : why should I be deprived also of you both in one day ?

[*Gen. XXVII.* 41–45.]

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

[*Gen. XXVIII.* 10, 11.]

JACOB'S DREAM

AND he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

[*He set up the stones to form a monument which would mark the place of his wonderful vision, and poured oil over it to consecrate it as a sacred memorial of God's goodness to him.*]

And he called the name of that place Beth-el [*House of God*]: but the name of that city was called Luz at the first.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

[*Gen. XXVIII.* 12–22.]

JACOB MEETS RACHEL

THEN Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

And it came to pass, when Jacob saw Rachel, and the sheep, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock. And Jacob kissed Rachel, and lifted up his voice, and wept. [*Gen.* XXIX. 1–11.]

IN RACHEL'S HOME

AND Jacob told Rachel that he was Rebekah's son : and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house.

And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought ? tell me, what shall thy wages be ?

And Laban had two daughters : the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed ; but Rachel was beautiful and well favoured.

And Jacob loved Rachel ; and said, I will serve thee seven years for Rachel thy younger daughter.

And Laban said, It is better that I give her to thee, than that I should give her to another man : abide with me. And Jacob served seven years for Rachel ; and they seemed unto him but a few days, for the love he had to her.

[*Gen.* XXIX. 12–20.]

ANCIENT CUSTOMS

WHEN the time came for Laban to fulfil his promise, he did not at first give Rachel to Jacob. Rachel had an elder sister named Leah, and in those days the younger could not marry before the elder, so Jacob was married to Leah. But later he took Rachel to be his wife also, for it was not considered wrong at that time for a man to have two wives.

JACOB AND LABAN

JACOB longed to return home. He wanted to see his father and mother, and hoped perhaps his brother had forgiven him for stealing the blessing. Laban, however, wanted to keep him, for he believed Jacob had brought him prosperity. On condition that he was given a share of the sheep and cattle, Jacob remained. But his heart was set upon going home, and the time came when he and his family prepared for the long journey to Canaan.

THE HOMEWARD JOURNEY

ALTHOUGH it was twenty years since he had deceived his father and brother, the memory of his sin was still with him. As he drew near to his native land his fears grew. Loading messengers with presents, he sent them before him, and waited anxiously on the borders of the country for runners who would bring him word whether or not his gifts had been received. All night long he waited, and as it grew towards dawn an angel drew near to him.

JACOB AND THE ANGEL

AND Jacob was left alone ; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he [*the man*] said, Let me go, for the day breaketh.

And he [*Jacob*] said, I will not let thee go, except thou bless me.

And he [*the man*] said unto him, What is thy name ?

And he said, Jacob.

And he said, Thy name shall be

called no more Jacob [*The Supplanter*], but Israel [*The Prince of God*]: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name.

And he [*the man*] said, Wherefore is it that thou dost ask after my name? And he blessed him there.

[*By asking his name Jacob was trying to discover who his adversary was. The blessing told him. Perhaps he also thought that if he could address his unknown wrestler by name he would have more power over him.*]

And Jacob called the name of the place Peniel [*The Face of God*]: for I have seen God face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. [*Gen. XXXII.* 24–31.]

JACOB AND ESAU

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove which I met?

And he said, These are to find grace in the sight of my lord.

And Esau said, I have enough, my brother; keep that thou hast unto thyself.

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

And he [*Esau*] said, Let us take our journey, and let us go, and I will go before thee.

And he [*Jacob*] said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord.

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, and pitched his tent before the city.

And he bought a parcel of a field, where he had spread his tent. And he erected there an altar.

[*Gen. XXXIII.* 1–20.]

JOSEPH

THE DREAMER

NOW Israel [*Jacob*] loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

[*The colours gave to this coat a royal and priestly character. The fact that Jacob placed it on Joseph indicated to the brothers that Joseph was regarded by their father as his heir.*]

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. [*Gen. XXXVII.* 3, 4.]

HIS DREAMS

AND Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

And his brethren envied him; but his father observed the saying.

[*Gen. XXXVII.* 5–11.]

JOSEPH AND HIS BROTHERS

AND his brethren went to feed their father's flock in Shechem.

And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

[*Gen. XXXVII.* 12–17.]

HIS BROTHERS' PLOT

AND when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

[*Gen. XXXVII.* 18–20.]

REUBEN'S SCHEME

AND Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

And they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

[*Gen. XXXVII.* 21–25.]

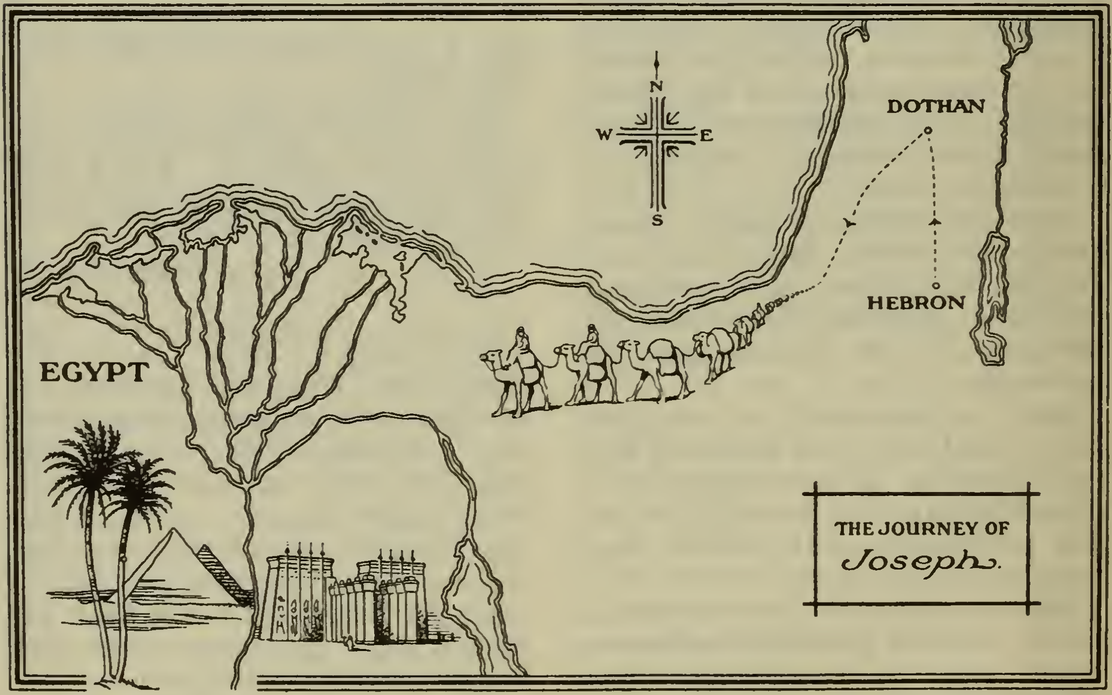
JUDAH'S SUGGESTION

AND Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

[*Gen. XXXVII.* 26–30.]

[*Ishmeelites, as the name suggests, were the descendants of Ismael.*]



THE WAY OVER THE DESERT TO EGYPT

THE BROTHERS' STORY

AND they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

[*Gen. XXXVII.* 31–35.]

JOSEPH IN EGYPT

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

[*Gen. XXXIX.* 1–4.]

[*But after a while his master's wife made charges against Joseph which were not true, and persuaded her husband that he was a wicked man.*]

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

[*Gen. XXXIX.* 20.]

IN PRISON

BUT the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

And they said unto him, We have dreamed a dream, and there is no interpreter of it.

And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

[*Gen. XXXIX.* 21–23; *XL.* 1–8.]

THE CHIEF BUTLER'S DREAM

AND the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it: The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

[*Gen. XL.* 9–15.]

THE CHIEF BAKER'S DREAM

WHEN the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree: and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

[*Gen. XL.* 16–23.]

PHARAOH'S DREAMS

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

[*Gen. XLI.* 1–8.]

THE CHIEF BUTLER'S STORY

THEN spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

[*Gen. XLI.* 9–13.]

PHARAOH AND JOSEPH

THEN Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

[*Gen. XLI.* 14–24.]

JOSEPH, THE INTERPRETER

AND Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

[*Gen. XLI.* 25–36.]

JOSEPH, RULER OVER EGYPT

AND the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. [*Gen. XLI.* 37–44.]

HIS GOVERNMENT

AND Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. [*Gen. XLI.* 46–57.]

JOSEPH AND HIS BRETHREN

AND the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. [*Gen. XLII.* 5–8.]

THE FIRST INTERVIEW

AND Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies.

And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. [*Gen. XLII.* 9–17.]

THE SECOND INTERVIEW

AND Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

[*Gen. XLII.* 18–25.]

THE RETURN JOURNEY

AND they laded their asses with the corn, and departed thence.

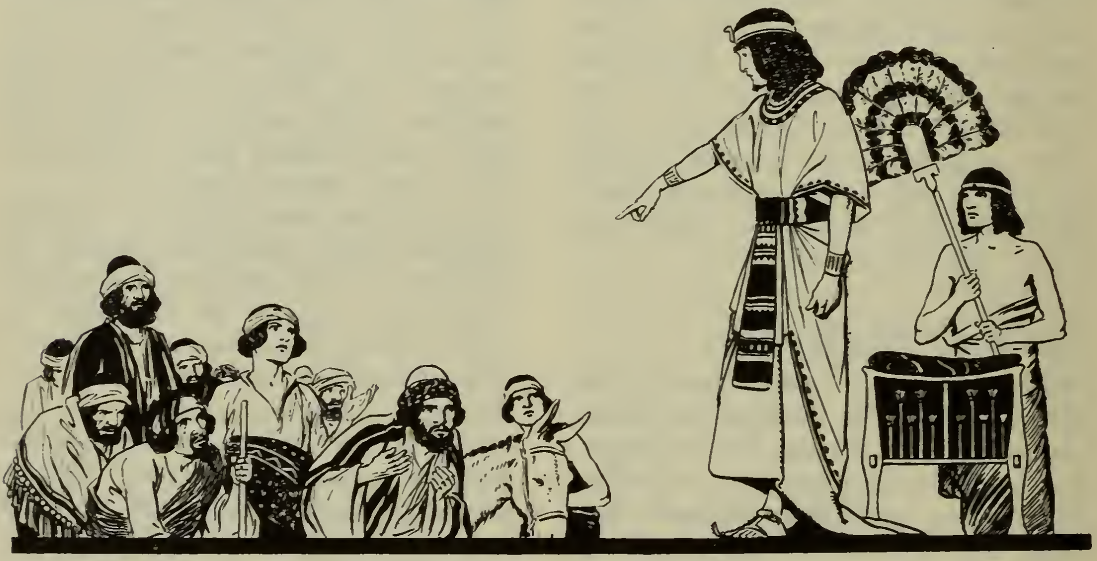
And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.


"YE ARE SPIES'

And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave. [*Gen. XLII.* 26–38.]

THE SECOND VISIT TO EGYPT

AND the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother [*Simeon*], and Benjamin. If I be bereaved of my children, I am bereaved. [*Gen. XLIII.* 1–14.]

IN JOSEPH'S HOUSE

AND the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house.

And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. [*Gen. XLIII.* 15–25.]

JOSEPH'S HOSPITALITY

AND when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

And Joseph made haste; for his bowels [*heart*] did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread.

And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him. [*Gen. XLIII.* 26–34.]

BENJAMIN'S SACK

AND he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup [*the one out of which the wine was poured, not one of the smaller cups from which it was drunk*], in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses.

And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words.

And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

[*Gen. XLIV.* 1–13.]

JUDAH'S APPEAL

AND Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot [*know*] ye not that such a man as I can certainly divine?

And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants: both we, and he also with whom the cup is found.

And he [*Joseph*] said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father. [*Gen. XLIV.* 14–34.]

JOSEPH'S DECLARATION

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing [*seed time*] nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

[*Gen. XLV.* 1–15.]

HIS MESSAGE TO HIS FATHER

AND the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff [*furniture*]; for the good of all the land of Egypt is your's.

And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out [*do not quarrel*] by the way.

[*Gen. XLV.* 16–24.]

JACOB GOES TO EGYPT

AND they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt.

And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. [*Gen. XLV.* 25–28; *XLVI.* 1–7.]

JOSEPH AND JACOB

AND Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

[*Gen. XLVI.* 29–34.]

JOSEPH, JACOB AND PHARAOH

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh.

And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

[*Gen. XLVII.* 1–7.]

JACOB SETTLES IN EGYPT

AND Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. [*Gen. XLVII.* 11, 12, 27.]

JACOB BLESSES JOSEPH'S SONS

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he.

And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

[*Gen. XLVIII.* 1–21.]

THE DEATH OF JACOB

AND Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

[*Gen. L.* 1–7, 14.]

JOSEPH'S BROTHERLINESS

AND when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. [*Gen. L.* 15–21.]

Exodus to Deuteronomy

The Books of Moses

The subjects of these books, and the keynotes of their study.

BETWEEN the books of Genesis and Exodus there is a break of four hundred years. During this time the family of Israel, which, through the advancement of Joseph, had settled in Egypt, had grown into a great multitude.

So far the promise made to Abraham had been fulfilled, or, at least, the first part of it. But God had also said that He would give them a fruitful land for an inheritance, and make of them a great nation. How this was accomplished is the subject of these books.

MOSES

WHEN Moses was born it looked as if neither of these things could ever come to pass. The people of Israel had no possessions, and had been reduced by cruel Pharaohs to the level of slaves. But the God who had led forth Abraham was ready to deliver His afflicted people, and lead them, through the simple faith of an outcast slave, into the full possession of His great promise.

THE GREAT DELIVERANCE

THE departure from Egypt of this vast multitude of people was wrought by the mighty hand of God. In thus rescuing Israel God was giving the most hopeful branch of the whole human family a fresh start. By turning their steps to Sinai, and their thoughts to righteousness, He was preparing the way for blessing the whole of mankind. The liberties we enjoy to-day we owe in no small measure to this deliverance of Israel from the bondage of Egypt.

MAKING A GREAT NATION

WE must keep in mind the purpose of God to make a great nation of this crowd of discontented slaves as we read these books. Some people find these narratives perplexing. It is because they attempt to read them without this key. Consequently, when they come across chapters of strange laws and divine judgments and punishments which seem severe, they are surprised and puzzled.

But slavery had made of this family of Israel a rebellious and dissatisfied people. It was no small task to lift them to a higher level of life. Free from their taskmasters they did not know how to use their liberty. They needed discipline. They knew not how to control themselves, nor behave properly to their neighbours ; much less how to serve God aright. They were like a crowd of half-civilized children. Every detail of their lives had to be ordered and regulated, and severe penalties imposed for every breach of the laws, if they were ever to become a great nation. This was their schooling, and however much God loved them, He could not indulge all their complaints and murmurings. It would have been neither wise nor kind. So, when He chastised them, it was not to show His powers, and certainly never because He was revengeful, but only because He desired to make them into a great nation through whom He could bless the whole world.

Exodus

The Book of the Great Deliverance

How God made a way through the sea for His people, and gave them great laws to guide them on their way through life.

THE ISRAELITES IN EGYPT

AND Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. [*Exod. I.* 6–14; *I.* 22.]

THE BIRTH OF MOSES

AND there went a man of the house of Levi, and took to wife a daughter of Levi, [*and had a son*].

And the woman, when she saw that he was a goodly child [*beautiful to God*], she hid him three months.

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags [*reeds*] by the river's brink. And his sister stood afar off, to wit [*see*] what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said unto

her, Take this child away, and nurse it for me, and I will give thee thy wages.

And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses : and she said, Because I drew him out of the water. [*Exod. II.* 1–10.]

MOSES SLAYS AN EGYPTIAN

AND it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens : and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

And when he went out the second day, behold, two men of the Hebrews strove together : and he said to him that did the wrong, Wherefore smitest thou thy fellow ? And he said, Who made thee a prince and a judge over us ? intendest thou to kill me, as thou killedst the Egyptian ? And Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian : and he sat down by a well. [*Exod. II.* 11–15.]

[*The daughters of the priest of Midian came to the well to water their father's flock, while Moses was seated there. He drove away some shepherds, who sought to prevent the girls drawing water, which pleased the priest, when it was told him, and he invited Moses to make his home with him. He also gave Moses his daughter Zipporah to be his wife.*]

GOD AND MOSES

THE CRY OF ISRAEL

AND it came to pass in process of time, that the king of Egypt died : and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them. [*Exod. II.* 23–25.]

THE CALL OF MOSES

NOW Moses kept the flock of Jethro his father in law, the priest of Midian : and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses.

And he said, Here am I.

And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.

Now therefore, behold, the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. [*Exod. III.* 1–10.]

GOD'S NAME

AND Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ?

And he said, Certainly I will be with thee ; and this shall be a token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say unto them ?

And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

[*We get at the meaning of this Divine Name more easily if we put it in the third person, God is He that is. He is the Eternal and Everliving God. He is not like the idols which have no real existence.*]

GOD'S MESSAGE

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : this is my name for ever, and this is my memorial unto all generations.

Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt : and I have said, I will bring you up out of the affliction of Egypt unto a land flowing with milk and honey. And they shall hearken to thy voice.

And thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us : and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof : and after that he will let you go.

And I will give this people favour in the sight of the Egyptians : and it shall come to pass, that, when ye go, ye shall not go empty : but every woman shall beg of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment : and ye shall put them upon your sons, and upon your daughters ; and ye shall spoil the Egyptians.

[*Exod. III.* 11–22.]

THE ROD OF MOSES

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

And the LORD said unto him, What is that in thine hand?

And he said, A rod.

And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And the LORD said unto Moses, Put forth thine hand, and take it by the tail.

And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

[*Exod. IV.* 1–9.]

AARON THE SPOKESMAN

AND Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

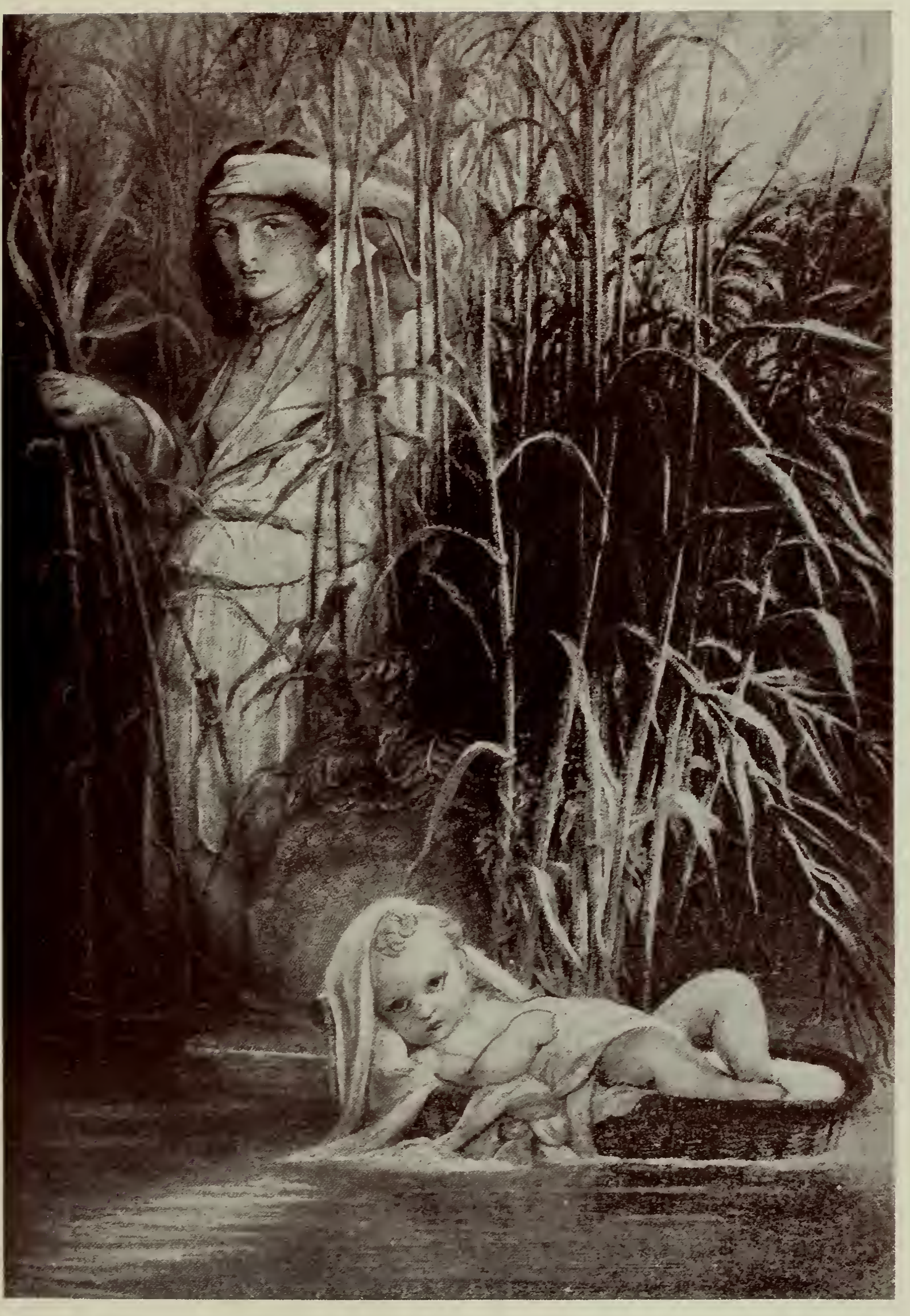
And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

[*Exod. IV.* 10–17.]

THE RETURN OF MOSES

AND Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took



MOSES IN THE BULRUSHES *By Delaroche*

his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

[*Exod. IV.* 18–20.]

MOSES AND AARON

AND the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him. [*Exod. IV.* 27, 28.]

THE ELDERS OF ISRAEL

AND Moses and Aaron went and gathered together all the elders of the children of Israel:

And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped. [*Exod. IV.* 29–31.]

PHARAOH'S ANGER

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. [*Exod. V.* 1–5.]

ISRAEL'S BURDENS

AND Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

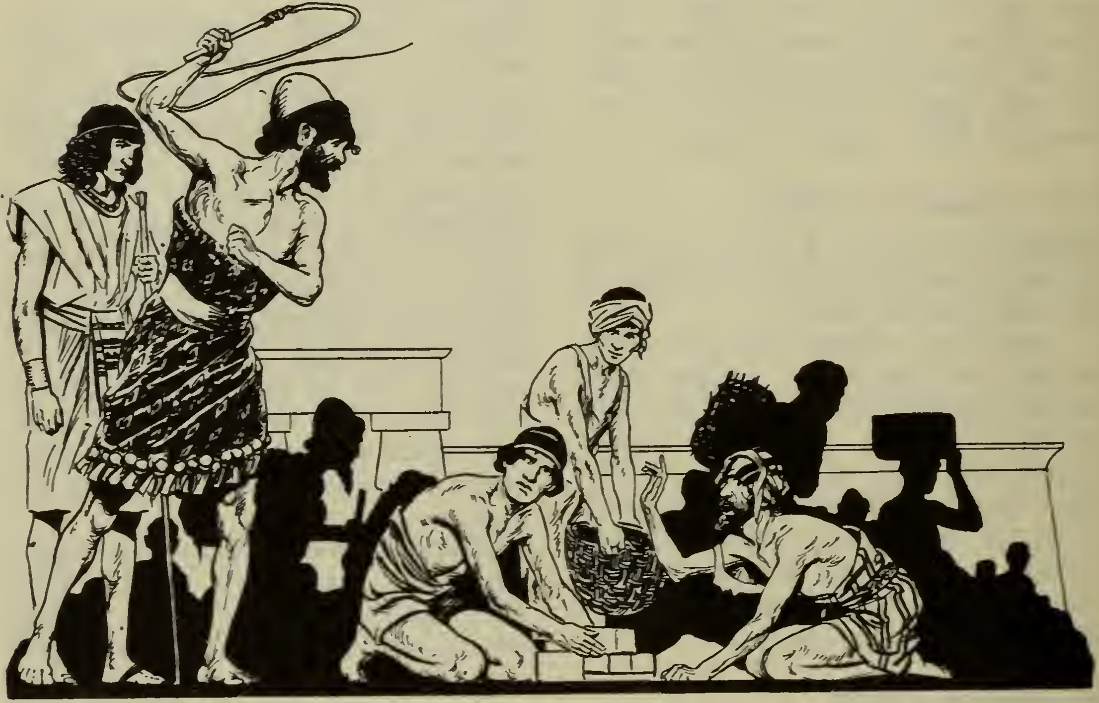
Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.

And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task. [*Exod. V.* 6–19.]



PHARAOH'S TASKMASTERS

MOSES APPEALS TO GOD

AND they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all. [*Exod. V.* 20–23.]

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh. [*Exod. VI.* 1.]

GOD RENEWS HIS PROMISE

AND God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto

Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

[*"Jehovah" is the English translation of the Divine name, "He that is," which God made known to Moses. The earlier name "God Almighty" distinguished God from all the creatures, but this new name made known to the Israelites all the infinite perfections of God.*]

And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

And Moses spake so unto the children of Israel.

But they hearkened not unto Moses for anguish of spirit, and for cruel bondage. [*Exod. VI.* 2–9.]

MOSES AND PHARAOH

ISRAEL'S DELIVERANCE

AND the LORD spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me?

And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt.

And the LORD spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

[*Exod. VI.* 10–12; *VII.* 1, 2, 8, 9.]

MOSES BEFORE PHARAOH

AND Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. [*Exod. VII.* 10–12.]

THE PLAGUES

WATER IS TURNED TO BLOOD

[*It was the sacred Nile, the life-giving river, that was smitten. The Egyptians prided themselves upon being the cleanest of nations. Their land was regarded as the garden of the world, and their goats, rams, calves and bulls were protected as sacred to their idols.*]

AND the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.

[*Exod. VII.* 14–25.]

THE PLAGUE OF FROGS

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

And Moses said unto Pharaoh, Glory over me [*You shall command me, and I will give thee the honour of naming the time of thy deliverance*]: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, To morrow.

And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

[*Exod. VIII.* 1–15.]

THE PLAGUE OF MOSQUITOES

AND the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice [*mosquitoes*] throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice [*mosquitoes*] in man, and in beast; all the dust of the land became lice [*mosquitoes*] throughout all the land of Egypt.

And the magicians did so with their enchantments to bring forth lice [*mosquitoes*] but they could not: so there were lice [*mosquitoes*] upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said. [*Exod. VIII.* 16–19.]

THE PLAGUE OF FLIES

AND the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms [*all sorts*] of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be.

And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians [*that is, the oxen, sheep, goats, etc., which they worshipped*] to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

And Moses went out from Pharaoh, and intreated the LORD.

And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

And Pharaoh hardened his heart at this time also, neither would he let the people go.

[*Exod. VIII.* 20–32.]

THE PLAGUE OF DISEASE

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain [*an infectious and fatal disease*].

And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

[*Exod. IX.* 1–7.]

THE PLAGUE OF BOILS AND BLISTERS

AND the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses. [*Exod. IX.* 8–12.]

THE PLAGUE OF HAIL

AND the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go?

Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.

And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.

Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's. But as for thee and thy servants, I know that ye will not yet fear the LORD God.

And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled [*bearing pods*].

But the wheat and the rie were not smitten: for they were not grown up.

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.

And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

[*Exod. IX.* 13-35.]

THE PLAGUE OF LOCUSTS

AND the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?

And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord.

And he said unto them, Not so: go now ye that are men, and serve the Lord. And they were driven out from Pharaoh's presence.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

And he went out from Pharaoh, and intreated the LORD.

And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt. But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

[*Exod. X.* 1–20.]

THE THICK DARKNESS

AND the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

But the LORD hardened Pharaoh's heart, and he would not let them go.

And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more. [*Exod. X.* 21–29.]

THE DEATH OF THE FIRSTBORN

AND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man beg of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

[*Exod. XI.* 1–10.]

THE PASSOVER OF ISRAEL

THEN Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop [*marjoram*], and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. [*Exod. XII.* 21–28.]

A GREAT CRY IN EGYPT

AND it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. [*Exod. XII.* 29, 30.]

THE ISRAELITES LEAVE EGYPT

AND he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

[*Exod. XII.* 31–33.]

THEY CAMP AT SUCCOTH

AND the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. [*Exod. XII.* 37–39.]

THE EDGE OF THE WILDERNESS

AND they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

For God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt.

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

[*Exod. XIII.* 17–22.]

THE DELIVERANCE

THE CAMP BY THE SEA

AND the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp by the sea.

For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so. [*Exod. XIV.* 1–4.]

PURSUED BY PHARAOH

AND it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea. [*Exod. XIV.* 5–9.]

THE FEAR OF ISRAEL

AND when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness ? wherefore hast thou dealt thus with us, to carry us forth out of Egypt ?

Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians ? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day : for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

[*Exod. XIV.* 10–14.]

THE WAY THROUGH THE SEA

AND the LORD said unto Moses, Wherefore criest thou unto me ? speak unto the children of Israel, that they go forward : but lift thou up thy rod, and stretch out thine hand over the sea, and divide it : and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them : and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them ; and the pillar of the cloud went from before their face, and stood behind them : and it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness to them, but it gave light by night to these : so that the one came not near the other all the night.

And Moses stretched out his hand over the sea ; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left.

[*Exod. XIV.* 15–22.]

THE EGYPTIAN HOSTS

AND the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily : so that the Egyptians said, Let us flee from the face of Israel ; for the LORD fighteth for them against the Egyptians.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared ; and the Egyptians fled against it ; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them ; there remained not so much as one of them.

But the children of Israel walked

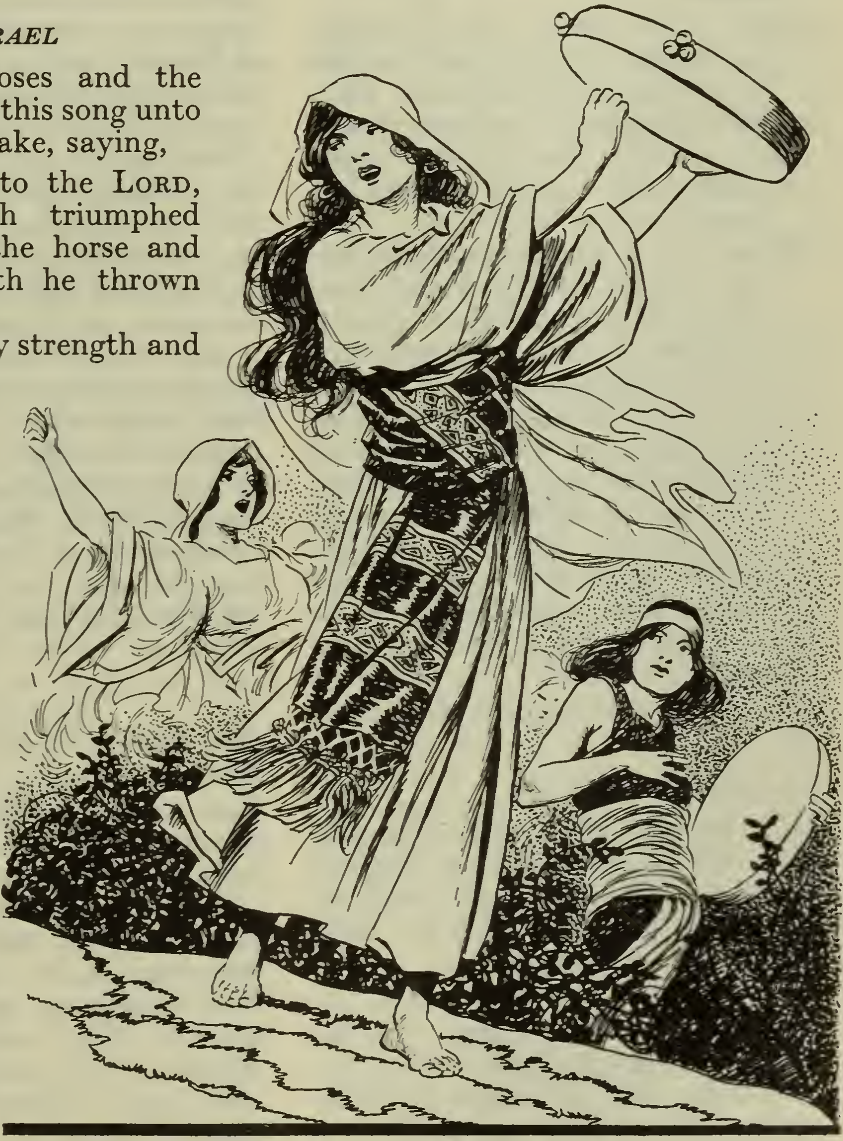
upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses. [*Exod. XIV.* 23–31.]

THE SONG OF ISRAEL

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying,

I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.
The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.
The LORD is a man of war: the LORD is his name.
Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.
The depths have covered them: they sank into the bottom as a stone.
Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
And in the greatness of thine excellency thou hast overthrown them that rose up against thee:



THE SONG OF MIRIAM

thou sentest forth thy wrath, which consumed them as stubble.
The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.
Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?
Thou stretchedst out thy right hand, the earth swallowed them.
Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.
Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in; in the sanctuary, O LORD, which thy hands have established.
The LORD shall reign for ever and ever.

[*Exod. XV.* 1–12, 13, 17, 18.]

THE SONG OF MIRIAM

AND Miriam the prophetess, the sister of Aaron, took a timbrel [*tambourine*] in her hand; and all the women went out after her with timbrels and with dances.

And Miriam answered them,

Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

[*Exod. XV.* 20, 21.]

MOSES AND ISRAEL

FROM THE RED SEA TO SINAI

SO Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

[*Exod. XV.* 22.]

THE BITTER WATERS OF MARAH

AND when they came to Marah, they could not drink of the waters of Marah, for they were bitter. And the people murmured against Moses, saying, What shall we drink?

And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.

And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

[*Exod. XV.* 23–26.]

THE WELLS OF ELIM

AND they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

[*Exod. XV.* 27; *XVI.* 1.]

MANNA

AND the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness : and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD : for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel : speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that I am the LORD your God.

And it came to pass, that at even the quails came up, and covered the camp : and in the morning the dew lay round about the host.

And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna : for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer [*about six pints*] for every man, according to the number of your persons ; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating.

And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them.

And they gathered it every morning, every man according to his eating : and when the sun waxed hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man : and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD : bake that which ye will bake to day, and seethe that ye will seethe ; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein. And Moses said, Eat that to day ; for to day is a sabbath unto the LORD : to day ye shall not find it in the field. Six days ye shall gather it ; but on the seventh day, which is the sabbath, in it there shall be none.

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws ? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days ; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

And the house of Israel called the name thereof Manna : and it was like coriander seed, white ; and the taste of it was like wafers made with honey. And the children of Israel did eat manna forty years, until they came to a land inhabited ; they did eat manna, until they came unto the borders of the land of Canaan.

[*Exod. XVI.* 2, 3, 9–35.]

THE ROCK OF HOREB

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim : and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink.

And Moses said unto them, Why chide ye with me ? wherefore do ye tempt the LORD ?

And the people thirsted there for water ; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst ?

And Moses cried unto the LORD, saying, What shall I do unto this people ? they be almost ready to stone me.

And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel ; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not ? [*Exod. XVII.* 1–7.]

THE VICTORY OF JOSHUA

THEN came Amalek, and fought with Israel in Rephidim.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek : to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek : and Moses, Aaron, and Hur went up to the top of the hill.

And it came to pass, when Moses held up his hand, that Israel prevailed : and when he let down his hand, Amalek prevailed. But Moses' hands were heavy ; and they took a stone, and put it under him, and he sat thereon ; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. [*Exod. XVII.* 8–13.]

A VISIT FROM JETHRO

AND Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God :

and he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them.

And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.

And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

[*Exod. XVIII.* 5–12.]

THE COUNSEL OF JETHRO

AND it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father in law, Because the people come unto me to enquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

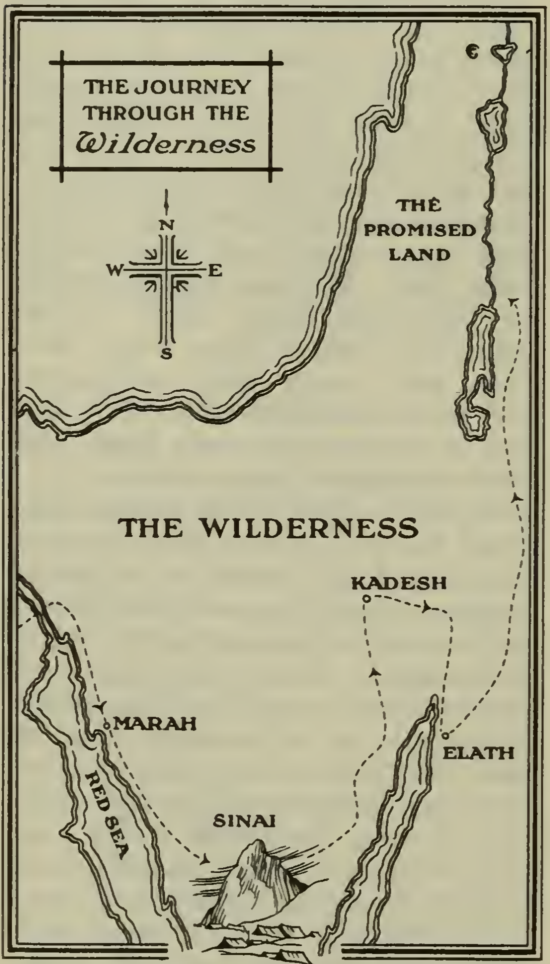
And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

And Moses let his father in law depart; and he went his way into his own land. [*Exod. XVIII.* 13–27.]



FROM EGYPT TO THE PROMISED LAND

[*The journey to Sinai covered two months. The encampment at Sinai lasted about a year. We do not know how long the march to Kadesh took. To this place the Israelites returned after their forty years' wandering in the Wilderness.*]

SINAI

THE COVENANT

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

[*Exod. XIX.* 1–6.]

THE HOLY MOUNT

AND Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them. [*Exod. XIX.* 7–25.]

THE LAW OF GOD

AND God spake all these words, saying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

[*Exod. XX.* 1–17.]

[*It is interesting to notice that the tables of the Law cover our Thoughts, Words and Deeds. In the first table, our Duty to God, commandments one and two are concerned with our Thoughts, commandment three with our Words, four and five with our Deeds. In the second table, our Duty to Man, commandments six, seven, and eight concern our Deeds, nine our Words and ten our Thoughts.*]

MOSES ON SINAI

And Moses went up into the mount, and a cloud covered the mount.

And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.

And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

[*Exod. XXIV.* 15–18.]

THE GOLDEN CALF

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot [*know*] not what is become of him.

And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. [*Exod. XXXII.* 1–6.]

THE ANGER OF GOD

AND the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

And the LORD repented of the evil which he thought to do unto his people. [*Exod. XXXII.* 7–14.]

THE ANGER OF MOSES

AND Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

[*Exod. XXXII.* 15–20.]

THE EXCUSES OF AARON

AND Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf. [*Exod. XXXII.* 21–24].

THE LORD'S SIDE

AND when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)

Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

[*Exod. XXXII.* 25–29.]

THE PRAYER OF MOSES

AND it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

And the LORD plagued the people, because they made the calf, which Aaron made. [*Exod. XXXII.* 30–35.]

EVIL TIDINGS

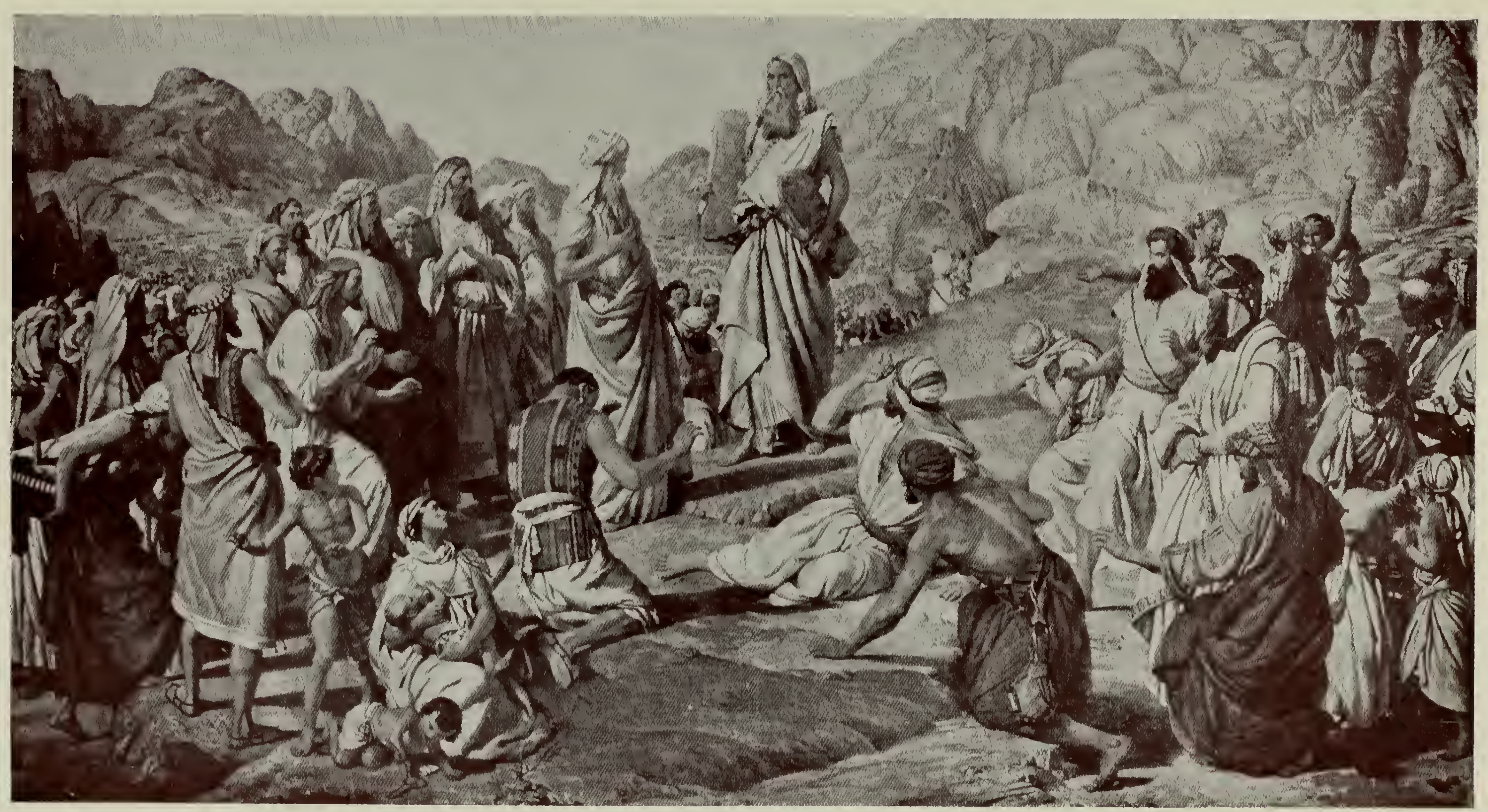
THE LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: and I will send an angel before thee; unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount.

[*Exod. XXXIII.* 1–6.]

THE TENT OF MEETING

AND Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that



MOSES' DESCENT FROM MOUNT SINAI

From the fresco by J. R. Herbert, R. A.
In the Westminster Palace

every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. [*Exod. XXXIII.* 7–11.]

THE PRESENCE OF THE LORD

AND Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

And he said, My presence shall go with thee, and I will give thee rest.

And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. [*Exod. XXXIII.* 12–17.]

THE GLORY OF GOD

AND he said, I beseech thee, shew me thy glory.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live.

And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

[*Exod. XXXIII.* 18–23.]

THE NEW TABLES OF THE LAW

AND the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

And it came to pass, when Moses came down from mount Sinai, that Moses wist not that the skin of his face shone while he talked with him.

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

[*Exod. XXXIV.* 1–9, 29–32.]

OFFERINGS FOR THE TABERNACLE

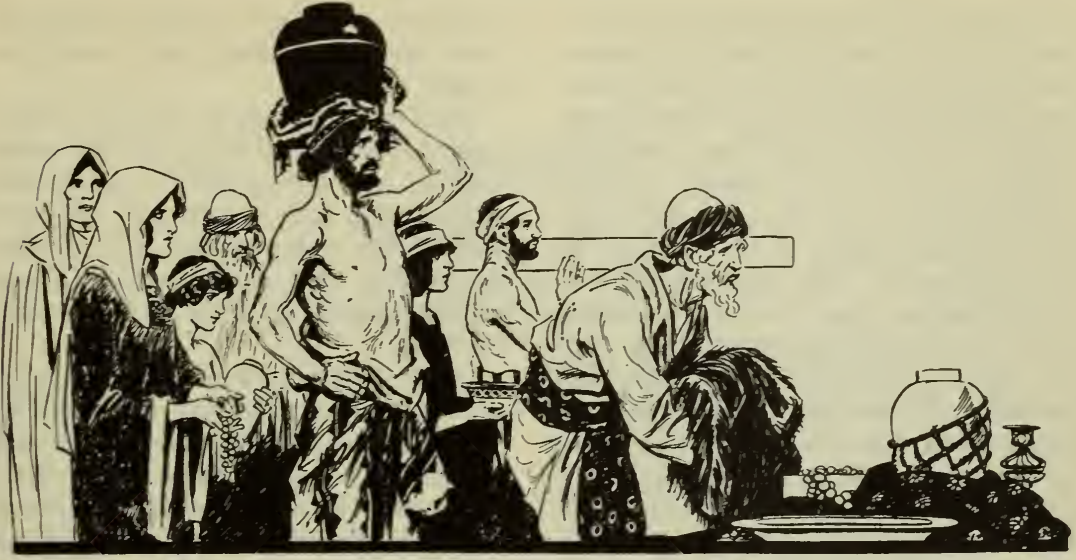
AND Moses spake unto all the congregation of the children of Israel, saying,

This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod [*tunic*], and for the breastplate. And every wise hearted among you shall come, and make all that the Lord hath commanded.

And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord.

And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering:

And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple,



OFFERINGS FOR THE TABERNACLE

and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair.

And the rulers brought onyx stones, and stones to be set, for the ephod [*tunic*], and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense.

The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much. [*Exod. XXXV.* 4–29; *XXXVI.* 5–7.]

THE TABERNACLE FURNITURE

THUS was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches [*hooks*], his boards, his bars, and his pillars, and his sockets, and the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, the ark of the testimony, and the staves thereof, and the mercy seat, the table, and all the vessels thereof, and the shewbread, the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, and the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, the brasen altar, and his grate of brass, his staves, and all his vessels, the laver [*basin*] and his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. According to all that the LORD commanded Moses, so the children of Israel made all the work.

And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

[*Exod. XXXIX.* 32–43.]

THE FINISHED BUILDING

AND the LORD spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

And thou shalt set up the court round about, and hang up the hanging at the court gate. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. Thus did Moses: according to all that the LORD commanded him, so did he.

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

So Moses finished the work.

[*Exod. XL.* 1–10, 16, 17, 33.]

THE PILLAR OF CLOUD

THEN a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up.

For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in sight of all the house of Israel, throughout all their journeys. [*Exod. XL.* 34–38.]

Leviticus

The Book of the Law

The ideals of worship and conduct which God set before His children.

THE LAW BOOK OF ISRAEL

THIS is a very old book of laws. Perhaps it would be more correct to call it a collection of laws. For laws grow. One by one they are added to the statute book, as the changing conditions of life call for them. So these laws of the children of Israel may belong to different periods of their history.

But there is a great difference between the Law Book of Israel and those of other nations. Its laws are the laws of religion. It describes at length and with much detail man's duty to God. It deals also with the rights of men, but its main object is to order aright the worship of God.

To the Israelite it was, of course, a very valuable document. Without it he could not hope to know God or do that which was well-pleasing to Him. To us a better way has been made known. Nevertheless, we are interested in the way God was worshipped before Christ came, because all these forms and ceremonies are, as it were, steps by which mankind rose to the high levels of religious life which He came to make known.

The first part of the book describes the sacrifices which God required. Behind the Trespass Offering is the demand for justice; mercy is found in the Sin Offering; holiness in the Burnt Offering.

THE TRESPASS OFFERING

AND the LORD spake unto Moses, saying,

If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

[*Lev. VI.* 1–7.]

[*The second part of the book is devoted to the laws regulating the lives of the priests, and the duties of their sacred offices; for the people of God must have holy ministers.*]

THE PRIESTHOOD

AND the LORD spake unto Moses, saying,

Take Aaron, and his sons with him, and the garments, and the anointing-oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of the tabernacle of the congregation.

And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod [*vest or tunic*] upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.

[*These were probably two precious stones marked "Yea" and "Nay," which were kept in a bag in the breastplate of the high priest. When the Divine judgment was sought upon any uncertain matter, the high priest would put his hand into the bag and draw out one of the stones.*]

And he put the mitre [*turban*] upon his head: also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

And Moses took the anointing-oil, and anointed the tabernacle, and all that was therein, and sanctified them.

And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

And he poured of the anointing-oil upon Aaron's head, and anointed him, to sanctify him.

And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses. [*Lev. VIII.* 1–13.]

[*The remainder of the book is addressed to the people, and demands that they shall be clean in their personal habits. Their food, bodies and houses must be free from uncleanness in every way. Laws are also given to regulate all social relationships.*]

SOCIAL DUTIES

THOU shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

Thou shalt not hate thy brother

in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. [*Lev. XIX.* 13–18.]

THE BLESSING OF OBEDIENCE

IF ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your hand.

I will set my tabernacle amongst you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.

I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright. [*Lev. XXVI.* 3–6, 11–13.]

Numbers

The Story of the Wanderings

From one generation to another God passes on His promises, and grants to the sons and daughters the blessings their fathers lost.

THE DEPARTURE FROM SINAI

AND it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

And the children of Israel took their journeys out of the wilderness of Sinai.

And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you : come thou with us, and we will do thee good : for the Lord hath spoken good concerning Israel.

And he said unto him, I will not go ; but I will depart to mine own land, and to my kindred.

And he said, Leave us not, I pray thee ; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

And they departed from the mount of the Lord three days' journey : and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them. And the cloud of the Lord was upon them by day, when they went out of the camp.

And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered ; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel. [*Num. X.* 11, 12, 29–36.]

THE PEOPLE COMPLAIN

AND the children of Israel wept again, and said, Who shall give us flesh to eat ?

We remember the fish, which we did eat in Egypt freely ; the cucumbers, and the melons, and the leeks, and the onions, and the garlick : but now our soul is dried away : there is nothing at all, beside this manna, before our eyes.

The manna was as coriander seed, and the colour thereof as the colour of bdellium [*like a drop of white gum*]. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it : and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.

[*Num. XI.* 4–9.]

THE GRIEF OF MOSES

THEN Moses heard the people weep throughout their families, every man in the door of his tent : and the anger of the Lord was kindled greatly ; Moses also was displeased.

And Moses said unto the LORD, Wherefore hast thou afflicted thy servant ? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ? Have I conceived all this people ? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers ?

Whence should I have flesh to give unto all this people ? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight ; and let me not see my wretchedness.

[*Num. XI.* 10–15.]

GOD AND MOSES

AND the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them ; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there : and I will take of the spirit which is upon thee, and will put it upon them ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. [*Num. XI.* 16, 17.]

GOD AND THE PEOPLE

AND say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh : for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat ? for it was well with us in Egypt : therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days ; but even a whole month, until it be loathsome unto you : because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt ?

And Moses said, The people, among whom I am, are six hundred thousand footmen ; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them ? or shall all the fish of the sea be gathered together for them, to suffice them ?

And the LORD said unto Moses, Is the LORD's hand waxed short ? thou shalt see now whether my word shall come to pass unto thee or not. [*Num. XI.* 18–23.]

ELDERS APPOINTED

AND Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders : and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad : and the spirit rested upon them ; and they were of them that were written, but went not out unto the tabernacle : and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

And Moses said unto him, Enviest thou for my sake ? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them ! And Moses gat him into the camp, he and the elders of Israel.

[*Num. XI.* 24–30.]

QUAILS FROM THE SEA

AND there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers : and they spread them all abroad for themselves round about the camp.

And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. [*Num. XI.* 31–33.]

MIRIAM, AARON AND MOSES

AND Miriam and Aaron spake against Moses. And they said, Hath the LORD indeed spoken only by Moses ? hath he not spoken also by us ? And the LORD heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam : and they both came forth. And he said, Hear now my words : If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches ; and the similitude of the LORD shall he behold : wherefore then were ye not afraid to speak against my servant Moses ? And the anger of the LORD was kindled against them ; and he departed.

And the cloud departed from off the tabernacle ; and, behold, Miriam became leprous, white as snow : and Aaron looked upon Miriam, and, behold, she was leprous.

And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. And the LORD said unto Moses, Let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days : and the people journeyed not till Miriam was brought in again.

[*Num. XII.* 1–15.]

THE SCOUTS OF ISRAEL

AND the LORD spake unto Moses, saying,

Send thou men, that they may

search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

So they went up, and searched the land, and they ascended by the south, and came unto Hebron. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. And they returned from searching of the land after forty days.

[*Num. XIII.* 1, 2, 17–25.]

AN EVIL REPORT

AND they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

[*Num. XIII.* 26–33.]

THE FEAR OF THE PEOPLE

AND all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

And they said one to another, Let us make a captain, and let us return into Egypt.

Then Moses and Aaron fell on

their faces before all the assembly of the congregation of the children of Israel. [*Num. XIV.* 1–5.]

JOSHUA AND CALEB

AND Joshua and Caleb, which were of them that searched the land, rent their clothes :

And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us ; a land which floweth with milk and honey.

Only rebel not ye against the LORD, neither fear ye the people of the land ; for they are bread for us : their defence is departed from them, and the LORD is with us : fear them not.

But all the congregation bade stone them with stones.

[*Num. XIV.* 6–10.]

THE ANGER OF GOD

AND the LORD said unto Moses, How long will this people provoke me ? and how long will it be ere they believe me, for all the signs which I have shewed among them ? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. [*Num. XIV.* 11, 12.]

THE INTERCESSION OF MOSES

AND Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them ;) and they will tell it to the inhabitants of this land : for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

[*Num. XIV.* 13–19.]

THE RETURN TO THE DESERT

AND the LORD said, I have pardoned according to thy word : but as truly as I live, all the earth shall be filled with the glory of the LORD.

Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice ; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it :

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went ; and his seed shall possess it.

To morrow turn you, and get you into the wilderness by the way of the Red Sea. [*Num. XIV.* 20–25.]

THE DEFEAT OF ISRAEL

AND Moses told these sayings unto all the children of Israel: and the people mourned greatly.

And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. Go not up, for the LORD is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them.

[*Num. XIV.* 39–45.]

THE DESPAIR OF ISRAEL

THEN came the children of Israel, even the whole congregation, into the desert of Zin. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

And the people chode [*disputed*] with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

[*Num. XX.* 1–6.]

THE SIN OF MOSES

AND the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we [*can we*] fetch you water out of this rock?

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. [*Num. XX.* 7–12.]

THE MESSENGERS OF MOSES

AND Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us: how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: and when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.

And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet.

And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

[*Num. XX.* 14–21.]

FIERY SERPENTS

AND they journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. [*Num. XXI.* 4–6.]

THE SERPENT OF BRASS

THEREFORE the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

[*Num. XXI.* 7–9.]

ISRAEL'S VICTORY

AND Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders.

And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he fought against Israel.

And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, and in all the villages thereof. [*Num. XXI.* 21–25.]

THE END OF THE WANDERINGS

BALAAM'S PROPHECY

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying,

Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot [*know*] that he whom thou blessest is blessed, and he whom thou cursest is cursed.

[*Num. XXII.* 1–6.]

BALAAM'S REFUSAL

AND the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men are these with thee?

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. [*Num. XXII.* 7–14.]

THE SECOND INVITATION

AND Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

[*Num. XXII.* 15–21.]

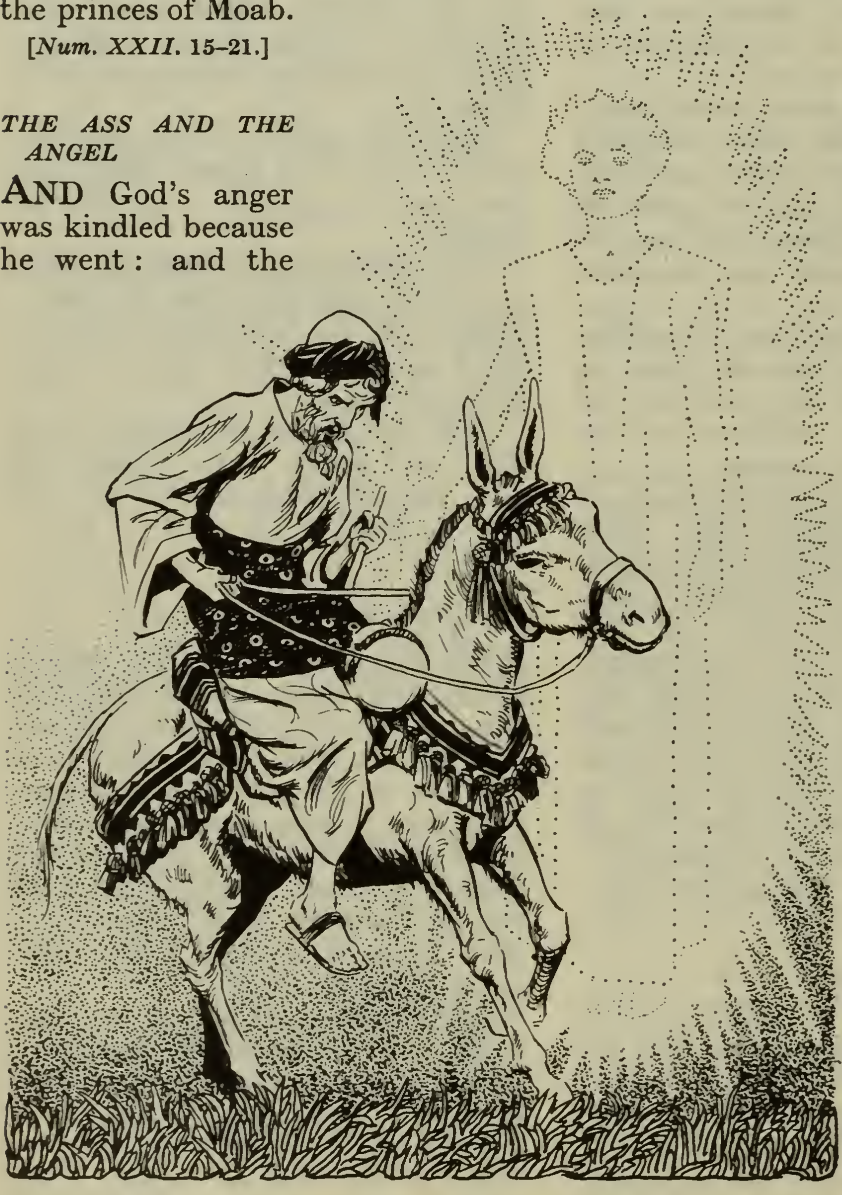
THE ASS AND THE ANGEL

AND God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him.

Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way and went into the field: and Balaam smote the ass, to turn her into the way.

But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.



AN ANGEL STOOD IN THE WAY

And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. [*Num. XXII.* 22–35.]

BALAK AND BALAAM

AND when Balak heard that Balaam was come, he went out to meet him.

And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

And Balaam went with Balak. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

[*Num. XXII.* 36–41.]

BALAAM'S FIRST PROPHECY

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. And God met Balaam: and he [*Balaam*] said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said,

Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed ? or how shall I defy, whom the Lord hath not defied ? For from the top of the rocks I see him, and from the hills I behold him : lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel ? Let me die the death of the righteous, and let my last end be like his !

And Balak said unto Balaam, What hast thou done unto me ? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth ?

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them : thou shalt see but the utmost part of them, and shalt not see them all : and curse me them from thence. [*Num. XXIII.* 1-13.]

BALAAM'S SECOND PROPHECY

AND he brought him to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meet the Lord yonder.

And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken ?

And he took up his parable, and said,

Rise up, Balak, and hear ; God is not a man, that he should lie ; neither the son of man, that he should repent : hath he said, and shall he not do it ? or hath he spoken, and shall he not make it good ? Behold, I have received commandment to bless : and he hath blessed ; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel : the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt ; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel : according to this time it shall be said of Jacob and of Israel, What hath God wrought ! Behold, the people shall rise up as a great lion, and lift up himself as a young lion : he shall not lie down until he eat of the prey, and drink the blood of the slain.

[*Num. XXIII.* 14-24.]

BALAK'S REQUEST

AND Balak said unto Balaam, Neither curse them at all, nor bless them at all.

But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do ? [*Num. XXIII.* 25, 26.]

BALAAM'S THIRD PROPHECY

AND Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place ; peradventure it will please God that thou mayest curse me them from thence.

And Balak brought Balaam unto

the top of Peor. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said,

Balaam the son of Beor hath said, and the man whose eyes are open hath said:

He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

[*Num. XXIII.* 27–*XXIV.* 9.]

BALAK'S ANGER

AND Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. [*Num. XXIV.* 10–14].

BALAAM'S FOURTH PROPHECY

AND he took up his parable, and said,

Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

And he took up his parable, and said, Alas, who shall live when God doeth this!

And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

And Balaam rose up, and went and returned to his place: and Balak also went his way.

[*Num. XXIV.* 15–25.]

MOSES VIEWS THE PROMISED LAND

AND the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes. [*Num. XXVII.* 12–14.]

JOSHUA SUCCEEDS MOSES

AND Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar [*Aaron's son*] the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses. [*Num. XXVII.* 15–23.]

Deuteronomy

The Book of Remembrance

Wherein Moses bids farewell to his people, and charges them to forget not the mighty works, the holy laws, and the never-failing promises of God.

NOW therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. [*Deut. IV.* 1.]

THIS GREAT NATION

BEHOLD, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude [*image*]; only ye heard a voice. [*Deut. IV.* 5–12.]

THESE GREAT STATUTES

AND he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: but I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

[*Deut. IV.* 13–22.]

THE GREAT GOD OF ISRAEL

WHEN thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (for the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

[*Deut. IV.* 30–40.]

THE GREAT TESTIMONIES

AND these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

[*A frontlet was a little leather case, containing a slip of parchment on which a passage of Scripture was written. It was worn on the forehead, and kept in position by straps which encircled the head. Its purpose was to keep the wearer from doing evil by reminding him constantly of the Law, but unfortunately it became a superstition, so that the wearer regarded it as a charm against evil.*]

And thou shalt write them upon the posts of thy house, and on thy gates.

When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you ?

Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt ; and the LORD brought us out of Egypt with a mighty hand : and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes : and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us. [*Deut. VI.* 6–9, 20–25.]

THY NEIGHBOUR'S LANDMARK

THOU shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it. [*Deut. XIX.* 14.]

THY BROTHER'S POVERTY

IF there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother : but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. [*Deut. XV.* 7, 8.]

THY BROTHER'S OX OR ASS

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them : thou shalt in any case bring them again unto thy brother.

And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

In like manner shalt thou do with his ass ; and so shalt thou do with his raiment ; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise : thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them : thou shalt surely help him to lift them up again. [*Deut. XXII.* 1–4.]

THY HIRED SERVANT

THOU shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates : at this day thou shalt give him his hire, neither shall the sun go down upon it ; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

[*Deut. XXIV.* 14, 15.]

THE FATHERLESS AND WIDOWS

THOU shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

[*Deut. XXIV.* 17-22.]

THE JUST WEIGHT

THOU shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God. [*Deut. XXV.* 13-16.]

THE FIRSTFRUITS

AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. [*Deut. XXVI.* 1-4.]

THE VOICE OF CONSCIENCE

FOR this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

[*Deut. XXX.* 11-14.]

THE GREAT CHOICE

SEE, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

[*Deut. XXX.* 15–20.]

THE SONG OF MOSES

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the LORD: ascribe ye greatness unto our God.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

And Moses made an end of speaking all these words to all Israel: and he said unto them,

Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it. [*Deut. XXXII.* 1–4; 9–13, 45–47.]

PRECIOUS THINGS OF THE EARTH

AND of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

[*Deut. XXXIII.* 13–16.]

THE ETERNAL GOD

THERE is none like unto the God of Jeshurun [*the ideal Israel*], who rideth upon the heaven in thy help, and in his excellency on the sky.

The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

[*Deut. XXXIII.* 26–29.]

THE PASSING OF MOSES

MOSES went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, in all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel. [*Deut. XXXIV.* 1–12.]

THE BOOK OF DEUTERONOMY

"DEUTERONOMY" means "the repetition of the law." There are many chapters of laws in this book which are of considerable importance to students of the law codes of Isreal, but the questions they raise are beyond the range of this volume.

Joshua

The Story of the Settlement

After wandering in strange lands the People of God become settlers in a land of their own.

JOSHUA SUCCEEDS MOSES

[*Every Hebrew name has a meaning. Joshua means, God's Salvation. Translated into Greek, the name became Jason or Jesus.*]

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

Moses my servant is dead ; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life : as I was with Moses, so I will be with thee : I will not fail thee, nor forsake thee.

Be strong and of a good courage : for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee ? Be strong and of a good courage ; be not afraid, neither be thou dismayed : for the LORD thy God is with thee whithersoever thou goest. [*Joshua I.* 1–9.]

THE OFFICERS OF THE PEOPLE

THEN Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals ; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan ; but ye shall pass before your brethren armed, all the mighty men of valour, and help them ; until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them : then

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JERICHO
AT THE GATE OF THE Promised Land

JERICHO, THE STRONGLY WALLED CITY

ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage. [*Joshua I.* 10–18.]

RAHAB AND THE SPIES

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho [*Jericho was the gate to the Promised Land*]. And they went, and came into the house of a woman named Rahab, and lodged there.

And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot [*know*] not; pursue after them quickly; for ye shall overtake them.

But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, whom ye utterly destroyed.

And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

And the men answered her, Our life for your's, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: and they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us. [*Joshua II.* 1–24.]

THE ADVANCE OF ISRAEL

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits [*three-quarters of a mile*] by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. [*Joshua III.* 1–8.]

CROSSING THE JORDAN

AND Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

[*The Canaanites were the lowlanders, and occupied the land by the coast, the great plain, and part of the Jordan valley. The other tribes named were mountaineers, and occupied the central and southern hills; the Amorites and the Jebusites were the more warlike, while the Hittites and Hivites followed more peaceful occupations. The Perizzites and Girgashites were attached to the Hittites and Hivites.*]

Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon an heap. And those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. [*Joshua III.* 9–17.]

THE SIGN OF THE TWELVE STONES

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

Take you twelve men out of the

people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

And the Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan. Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

And the people came up out of Jordan, and encamped in Gilgal, in the east border of Jericho.

And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.

[*Joshua IV.* 1–3; 15–24.]

THE SIEGE OF JERICHO

RAHAB'S HOUSE

AND it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come.

And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. [*Joshua V.* 13–15.]

THE SIEGE

NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat. and the people shall ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets : and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rereward [*rear-guard*] came after the ark, the priests going on, and blowing with the trumpets.

And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout ; then shall ye shout.

So the ark of the Lord compassed the city, going about it once : and they came into the camp, and lodged in the camp. [*Joshua VI.* 1–11.]

THE FALL OF JERICHO

AND Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets : and the armed men went before them ; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets.

And the second day they compassed the city once, and returned into the camp : so they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times : only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout ; for the Lord hath given you the city.

So the people shouted when the priests blew with the trumpets : and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

[*Joshua VI.* 12–16, 20.]

RAHAB'S HOUSE

BUT Joshua had said unto the two men that had spied out the country, Go into Rahab's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had ; and they brought out all her kindred, and left them without the camp of Israel.

And they burnt the city with fire, and all that was therein : only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab alive, and her father's household, and all that she had ; and she dwelleth in Israel even unto this day ; because she hid the messengers, which Joshua sent to spy out Jericho. So the Lord was with Joshua ; and his fame was noised throughout all the country. [*Joshua VI.* 22–27.]

THE CAPTURE OF AI

THE FIRST FAILURE

AND Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

And they returned to Joshua, and said unto him, Let not all the people go up ; but let about two or three thousand men go up and smite Ai ; and make not all the people to labour thither ; for they are but few.

So there went up thither of the people about three thousand men : and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men : wherefore the hearts of the people melted, and became as water. [*Joshua VII.* 2–5.]

ISRAEL'S SIN

AND Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us ? would to God we had been content, and dwelt on the other side Jordan ! O Lord, what shall I say, when Israel turneth their backs before their enemies ! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth : and what wilt thou do unto thy great name ?

And the LORD said unto Joshua, Get thee up ; wherefore liest thou thus upon thy face ? Israel hath sinned, and they have also transgressed my covenant which I commanded them : for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Up, sanctify the people, and say, Sanctify yourselves against to morrow : for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel : thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

In the morning therefore ye shall be brought according to your tribes : and it shall be, that the tribe which the LORD taketh shall come according to the families thereof ; and the family which the LORD shall take shall come by households ; and the household which the LORD shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath : because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

[*Joshua VII.* 6–15.]

ACHAN'S GUILT

SO Joshua rose up early in the morning, and brought Israel by their tribes ;

And the tribe of Judah was taken : and he brought the family of Judah ; and he took the family of the Zarhites : and he brought the family of the Zarhites man by man ; and Zabdi was taken : and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver [*the value of a shekel was about two shillings and eightpence*], and a wedge of gold of fifty shekels weight [*a gold shekel was worth about* £2], then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. [*Joshua VII.* 16–21.]

[*Achan was a soldier of God, but in taking the spoil he was following his own desires and not God's plan.*]

ACHAN'S DEATH

SO Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

[*Joshua VII.* 22–26.]

THE SECOND ATTACK

AND the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready:

And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, (for they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

Then ye shall rise up from the ambush, and seize upon the city:

for the LORD your God will deliver it into your hand. And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you. [*Joshua VIII.* 1–8.]

THE AMBUSH

JOSHUA therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai. And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.

And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. [*Joshua VIII.* 9–13.]

THE FALL OF AI

AND it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city.

And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua.

And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

[*Joshua VIII.* 14–28.]

THE COVENANT RENEWED

THEN Joshua built an altar unto the LORD God of Israel in mount Ebal. As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

[*Joshua VIII.* 30–35.]

[*The little children were brought to witness this solemn service, so that they might from their childhood be familiar with the words of the Law.*]

THE LEAGUE WITH GIBEON

DEFEAT OF THE KINGS

WHEN the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

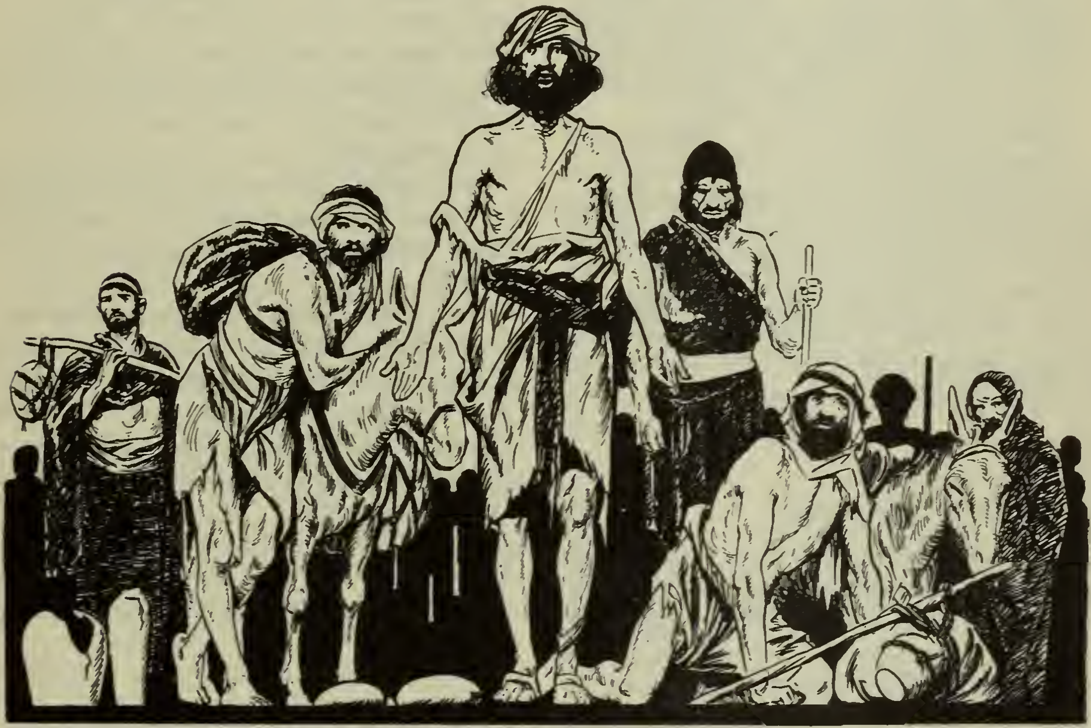
And they said unto Joshua, We are thy servants.

And Joshua said unto them, Who are ye? and from whence come ye?

And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

And the men [*of Israel*] took of their victuals, and asked not counsel at the mouth of the LORD.

And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. [*Joshua IX.* 3–15.]



"WE ARE YOUR SERVANTS."

THE RUSE DISCOVERED

AND it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day.

And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them. [*Joshua IX.* 16–21.]

THE PUNISHMENT

AND Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand : as it seemeth good and right unto thee to do unto us, do.

And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

[*Joshua IX.* 22–27.]

GIBEON IS ATTACKED

NOW it came to pass, when the king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it ; as he had done to Jericho and her king, so he had done to Ai and her king ; and how the inhabitants of Gibeon had made peace with Israel, and were among them ; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore the king of Jerusalem sent unto the king of Hebron, and unto the king of Jarmuth, and unto the king of Lachish, and unto the king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon : for it hath made peace with Joshua and with the children of Israel.

Therefore the five kings gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. [*Joshua X.* 1–5.]

DELIVERED BY JOSHUA

AND the men of Gibeon sent unto Joshua to the camp of Gilgal, saying, Slack not thy hand from thy servants ; come up to us quickly, and save us, and help us : for all the kings of the Amorites that dwell in the mountains are gathered together against us.

So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the LORD said unto Joshua, Fear them not : for I have delivered them into thine hand ; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night.

And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way.

And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them, and they died : they were more which died with hailstones than they whom the children of Israel slew with the sword. [*Joshua X.* 6–11.]

[*It would appear from the narrative that in the flight the fugitives had outstripped the pursuers, and looked like escaping, when this terrible tempest broke over the disordered ranks, and gave the victory at this stage of the battle to Joshua and his army.*]

THE SUN STOOD STILL

THEN spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel,

Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Ajalon.
And the sun stood still, and the moon stayed,
Until the people had avenged themselves upon their enemies.

Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

And Joshua returned, and all Israel with him, unto the camp to Gilgal. [*Joshua X.* 12–15.]

[*Underlying Joshua's prayer was an intense desire for a decisive victory. He did not want the day to end before his work was finished, and in some wonderful way his prayer was answered. Before nightfall his victory was won.*

When the account of the battle was written men believed that the sun moved through the heavens. We hold a different view to-day. But it does not destroy our confidence in the Bible to know that its science is not modern, for it was not written "to shew us how the heaven goeth, but how to go to heaven."

Some students regard this difficult passage as a poetic expression, to be understood in the same sense as "the stars in their courses fought against Sisera." [*Judges V.* 20.]

In any case it was a decisive and important victory.]

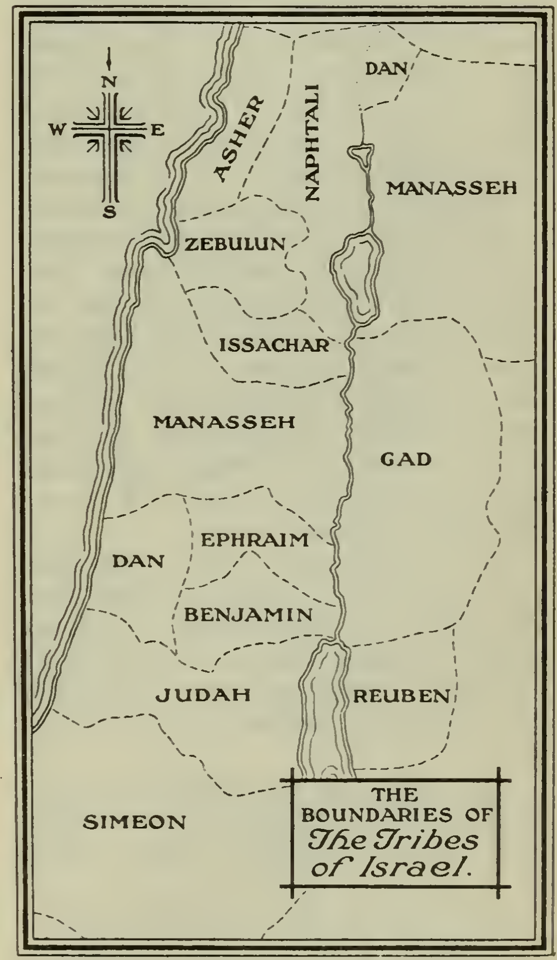
THE DIVISION OF CANAAN

THE SETTLEMENTS OF THE TRIBES

AS the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

So Joshua took all that land, the hills, and all the south country, and the valley, and the plain; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

[*Joshua XI.* 15, 16, 23.]



HOW THE LAND WAS DIVIDED

JOSHUA'S FAREWELL

THE COVENANT RENEWED

JOSHUA called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age : and ye have seen all that the Lord your God hath done unto all these nations because of you ; for the Lord your God is he that hath fought for you.

Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, he shall expel them from before you, and drive them from out of your sight ; and ye shall possess their land, as the Lord your God hath promised unto you.

Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left ; that ye come not among these nations, these that remain among you ; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them :

But cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong : but as for you, no man hath been able to stand before you unto this day.

One man of you shall chase a thousand : for the Lord your God, he it is that fighteth for you, as he hath promised you.

Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you : know for a certainty that the Lord your God will no more drive out any of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

And, behold, this day I am going the way of all the earth : and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof. [*Joshua XXIII.* 2–14.]

THE COVENANT RENEWED

AND the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord.

And Joshua said unto all the people, Behold, this stone shall be a witness unto us ; for it hath heard all the words of the Lord which he spake unto us : it shall be therefore a witness unto you, lest ye deny your God.

So Joshua let the people depart, every man unto his inheritance. And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died.

[*Joshua XXIV.* 24–29.]

Judges

The Story of the Conflict

Though promised to Israel, every foot of the land had to be won before it became a possession.

GOD AND ISRAEL

THE children of Israel did evil in the sight of the LORD, and served Baalim [*the idols of the Canaanites*]: and they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth.

[*Baal simply means* " *owner.*" *It was the name given to the idol which was supposed by the Canaanites to own the land and make it fertile. Ashtaroth was his female companion.*]

And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

[*Judges II.* 11–15.]

JUDGES AND DELIVERERS

NEVERTHELESS the LORD raised up judges [*or deliverers*].

Then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not. Therefore the LORD left those nations, without driving them out hastily. [*Judges II.* 16–23.]

[*Happily we are centuries removed from the wild lawlessness and terrible bloodshed of these primitive times. These stories belong to the days when men's passions were untamed, and their knowledge of God was not as clear as our own. It was a rough work that had to be done. They were rough men that had to do it. But through them God brought some degree of order into the life of His people, and kept them from the corruptions of the surrounding tribes.*]

DEBORAH

THE WOMAN WARRIOR OF ISRAEL

AND the children of Israel again did evil in the sight of the LORD. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. [*Judges IV.* 1–3.]

THE WAR CRY OF DEBORAH

AND Deborah, a prophetess, judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

And she sent and called Barak [*which means* "*Lightning*"], and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. [*Judges IV.* 4–10.]

THE TREACHERY OF HEBER

NOW Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him.

[*Judges IV.* 11–13.]

THE VICTORY OF BARAK

AND Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host: and all the host of Sisera fell upon the edge of the sword; and there was not a man left. [*Judges IV.* 14–16.]

THE END OF SISERA

HOWBEIT, Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

And Jael went out to meet Sisera,

and said unto him, Turn in, my lord, turn in to me ; fear not : and when he had turned in unto her into the tent, she covered him with a mantle.

And he said unto her, Give me, I pray thee, a little water to drink ; for I am thirsty : and she opened a bottle of milk, and gave him drink, and covered him.

Again he said unto her, Stand in the door of the tent ; and it shall be, when any man doth come and inquire of thee, and say, Is there any man here ? that thou shalt say, No.

Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground ; (for he was fast asleep, and weary :) so he died.

And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

[*Judged by Christian standards, Jael did wrong. The fact that she thought it a clever, brave and praiseworthy act only shews how ignorant and barbarous must have been those days. By her own people her deed was commended. They appreciated its zealous patriotism. But for us, who have the New Testament,* " *patriotism is not enough.*"]

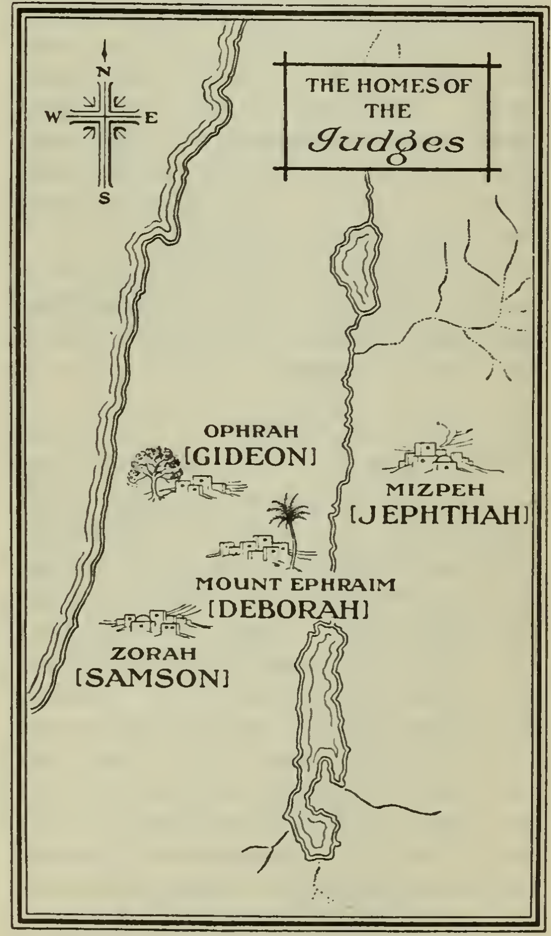
So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

[*Judges IV.* 17–24.]

THE SONG OF DEBORAH

THEN sang Deborah and Barak on that day, saying,

Praise ye the LORD for the avenging of Israel,
When the people willingly offered themselves.
Hear, O ye kings ; give ear, O ye princes ;
I, even I, will sing unto the LORD ;
I will sing praise to the LORD God of Israel.
Blessed above women shall Jael the wife of Heber the Kenite be ;
Blessed shall she be above women in the tent.
So let all thine enemies perish, O LORD. [*Judges V.* 1–3, 24, 31.]



WHERE ISRAEL'S LEADERS LIVED

GIDEON

THE FARMER SOLDIER

THE children of Israel did evil in the sight of the LORD : and the LORD delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel : and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them ; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude ; for both they and their camels were without number : and they entered into the land to destroy it.

And Israel was greatly impoverished because of the Midianites ; and the children of Israel cried unto the LORD. [*Judges VI.* 1–6.]

THE CALL OF GIDEON

AND there came an angel of the LORD, and sat under an oak [*which belonged to the father of Gideon*]*:* and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us ? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt ? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites : have not I sent thee ?

And he said unto him, Oh my Lord, wherewith shall I save Israel ? behold, my father is poor in Manasseh, and I am the least in my father's house.

And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. [*Judges VI.* 11–16.]

THE SIGN OF THE FLEECE

AND Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor ; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so : for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once : let me prove, I pray thee, but this once with the fleece ; let it now be dry only upon the fleece, and upon all the ground let there be dew.

And God did so that night : for it was dry upon the fleece only, and there was dew on all the ground.

[*Judges VI.* 36–40.]

GIDEON REDUCES HIS ARMY

THEN Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod : so that the host of the

Midianites were on the north side of them, by the hill of Moreh, in the valley.

And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

[*Those who took the water in their hands and drank it showed self-restraint and caution, which qualities make good soldiers. By the first test the cowards had been removed; by the second the careless; so that Gideon was left with three hundred picked men, strong in courage and self-control.*]

And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley. [*Judges VII.* 1–8.]

HE VISITS THE ENEMY'S CAMP

AND it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

But if thou fear to go down, go thou with thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host.

Then went he down with his servant unto the outside of the armed men that were in the host.

The Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

[*Judges VII.* 9–15.]

THE WEAPONS OF GIDEON

AND he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon. [*Judges VII.* 16–18.]

THE VICTORY

SO Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled. [*Judges VII.* 19–22.]

JEPHTHAH

THE OUTLAW CHIEF

AND it came to pass in process of time, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah. And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

Then Jephthah went with the elders of Gilead, and the people made him head and captain over them. [*Judges XI.* 4–11.]

JEPHTHAH'S VOW

THEN the Spirit of the LORD came upon Jephthah. And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

[*Judges XI.* 29–32.]

JEPHTHAH'S SORROW

AND Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth.

And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my sorrow, I and my fellows.

And he said, Go. And he sent her away for two months: and she went with her companions.

And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed. [*Judges XI.* 34–39.]

[*We know now that such an act could not be pleasing to God, but in those far-off days strange superstitions darkened men's minds.*]

SAMSON

THE LIGHTHEARTED GIANT

AND the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and the angel of the Lord appeared unto his wife, and said unto her, Behold now, thou shalt bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God: and he shall begin to deliver Israel out of the hand of the Philistines.

And the woman bare a son, and called his name Samson [*which means* "*Sunny*"]: and the child grew, and the Lord blessed him.

[*Judges XIII.* 1–3, 24.]

HIS PHILISTINE WIFE

AND Samson went down to Timnath. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the Philistines?

And Samson said unto his father, Get her for me; for she pleaseth me well.

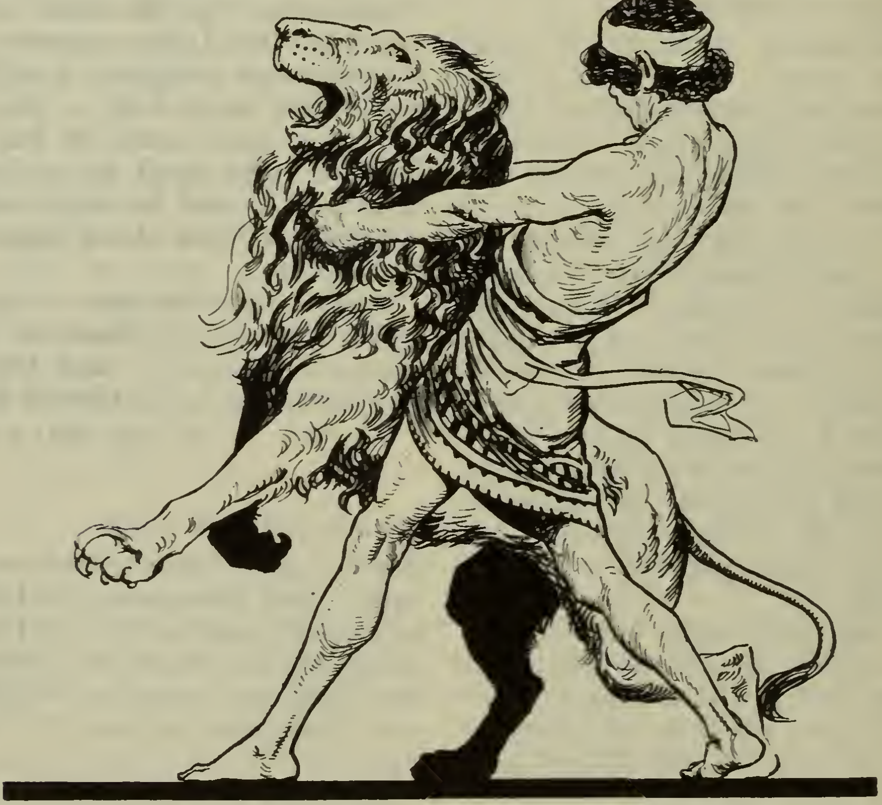
But his father and his mother knew not that it was of the Lord that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

[*Judges XIV.* 1–4.]

SAMSON SLAYS A LION

THEN went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well.

[*Judges XIV*. 5–7.]



SAMSON SLAYS A LION

SAMSON'S RIDDLE

AND after a time he returned to take her, and he turned aside to see the carcase of the lion; and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. [*Judges XIV*. 8–14.]

HIS ANGER

AND it came to pass on the seventh day, that they said unto Samson's wife, Entice they husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire : have ye called us to take that we have ? is it not so ?

And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not : thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee ? And she wept before him the seven days, while their feast lasted : and it came to pass on the seventh day, that he told her ; and she told the riddle to the children of her people.

And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey ? and what is stronger than a lion ? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. His anger was kindled, and he went up to his father's house. [*Judges XIV*. 15–19.]

SAMSON BURNS THE CORN

AND Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. Then the Philistines said, Who hath done this ? And they answered, Samson. [*Judges XV*. 4–6.]

SAMSON'S STRENGTH

THEN the Philistines went up, and pitched in Judah. And the men of Judah said, Why are ye come up against us ? And they answered, To bind Samson are we come up.

Then three thousand men of Judah went, and said to Samson, Knowest thou not that the Philistines are rulers over us ? what is this that thou hast done unto us ?

He said unto them, As they did unto me, so have I done unto them.

And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines.

And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

And they spake unto him, saying, No ; but we will bind thee fast, and deliver thee into their hand : but surely we will not kill thee. And they bound him with two new cords.

And when he came, the Philistines shouted against him : and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. [*Judges XV*. 9–14.]

THE JAWBONE OF AN ASS

AND he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand.

[*Judges XV.* 15–17.]

THE GATES OF GAZA

AND it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron. [*Judges XVI.* 2, 3.]

SAMSON AND DELILAH

AND it came to pass afterward, that he loved a woman, whose name was Delilah.

And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

And Samson said unto her, If they bind me with seven green withs [*willow branches*] that were never dried, then shall I be weak, and be as another man.

Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

Now there were men lying in wait, abiding with her in the chamber.

And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound.

And he said unto her, If thou weavest the seven locks of my head with the web.

And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my birth: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart.

Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. [*Judges XVI.* 4–20.]

THE BLIND GIANT

BUT the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

Howbeit the hair of his head began to grow again after he was shaven. [*Judges XVI.* 21, 22.]

IN THE HOUSE OF DAGON

THEN the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson: and they set him between the pillars.

And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him. [*Judges XVI.* 23–31.]

Ruth

A Story of Bethlehem

In the heart of the Land of Promise God prepared a home for the birth of a king.

NAOMI AND RUTH

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem went to sojourn in the country of Moab, he, and his wife, and his two sons. And they came into the country of Moab, and continued there.

And Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

[*Ruth belonged to a tribe which had often been at war with the Israelites, and which could not claim any of the blessings of the People of God. But God's blessings are not for the Hebrews only, and in calling this Moabite maid to share the promises He had made to Abraham and Moses He brought the whole world into the circle of His love.*]

And Naomi's sons died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest. Then she kissed them; and they lifted up their voice, and wept.

And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will ye go with me? Turn again, my daughters, go your way; it grieveth me much for your sakes that the hand of the LORD is gone out against me.

And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

[*Ruth I.* 1–18.]

BETHLEHEM

SO they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi ?

And she said unto them, Call me not Naomi, call me Mara : for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty : why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me ? So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab : and they came to Beth-lehem in the beginning of barley harvest.

[*Ruth I.* 19–22.]

IN THE CORNFIELDS OF BOAZ

AND Naomi had a kinsman of her husband's, a mighty man of wealth ; and his name was Boaz.

And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.

And she said unto her, Go, my daughter.

And she went, and came, and gleaned in the field after the reapers : and her hap [*chance*] was to light on a part of the field belonging unto Boaz.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.

Then said Boaz unto his servant that was set over the reapers, Whose damsel is this ?

And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab : and she said, I pray you, let me glean and gather after the reapers among the sheaves : so she came, and hath continued even from the morning until now, that she tarried a little in the house.

[*Ruth II.* 1–7.]

THE KINDNESS OF BOAZ

THEN said Boaz unto Ruth, Hearest thou not, my daughter ? Go not to glean in another field, neither go from hence, but abide here fast by my maidens : let thine eyes be on the field that they do reap, and go thou after them : have I not charged the young men that they shall not touch thee ? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger ?

And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband : and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favour in thy sight, my lord ; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. [*Ruth II.* 8–17.]

A KINSMAN OF NAOMI

AND she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law. [*Ruth II.* 18–23.]

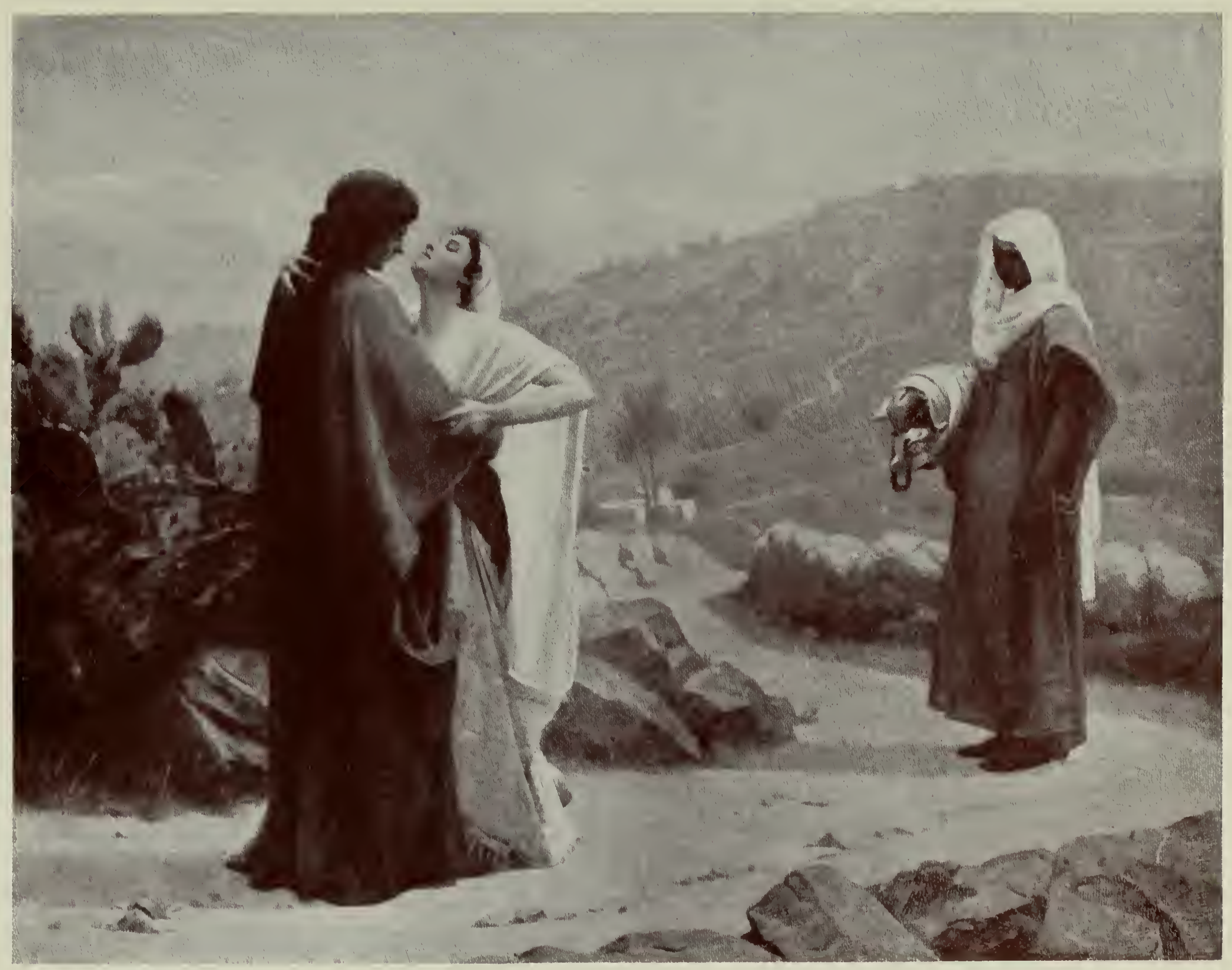
RUTH WAITS UPON BOAZ

[*She is advised by Naomi to seek an opportunity of talking quietly and alone with Boaz about her position. Perhaps he will take up her cause, and help her to recover her inheritance. With this desire in her heart she approaches her kinsman, and seeks by little loving acts of thoughtfulness to please him.*]

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.

Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.



RUTH AND NAOMI

From the painting by P. H. Calderon, R.A.
In the Walker Art Gallery
By permission of the Corporation of Liverpool

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt [*protection*] over thine handmaid; for thou art a near kinsman.

And he said, Blessed be thou of the LORD, my daughter: and now, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

[*Ruth III.* 1–18.]

THE ELDERS OF THE CITY

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

[*Ruth IV.* 1, 2.]

THE NEARER KINSMAN

AND he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother's: and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee.

And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead.

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

[*Ruth IV.* 3–8.]

BOAZ REDEEMS THE INHERITANCE

AND Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was my brother's, of the hand of Naomi. Moreover Ruth the Moabitess have I purchased to be my wife.

And all the people that were in the gate, and the elders, said, We are witnesses. [*Ruth IV.* 9–11.]

BOAZ MARRIES RUTH

SO Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her a son.

And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it. [*Ruth IV.* 13–16.]

THE FOREFATHER OF DAVID

AND the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

[*Ruth IV.* 17.]

1 Samuel

The Founding of the Kingdom

The People of God become a nation, and desire a king like unto the rulers of the surrounding nations.

SAMUEL : ISRAEL'S GREATEST JUDGE

NOW there was a certain man of mount Ephraim, and his name was Elkanah, [*and the name of his wife was Hannah*], but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh.

Now Eli the priest sat upon a seat by a post of the temple of the LORD.

Hannah was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial [*worthlessness*]: for out of the abundance of my complaint and grief have I spoken hitherto.

Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. [1 *Sam. I.* 1–3, 9–18.]

THE BIRTH OF SAMUEL

AND they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

Wherefore it came to pass, when the time was come, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. [1 *Sam. I.* 19–23.]

THE CHILD SAMUEL

WHEN she had weaned him, she took him up with her, with three bullocks, and one ephah [*about six gallons*] of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli.

And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there. [1 *Sam. I.* 24–28.]

HIS LITTLE COAT

SAMUEL ministered before the LORD, being a child, girded with a linen ephod [*tunic*].

Moreover his mother made him a little coat [*a little copy of the priest's gown*], and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

And the child Samuel grew before the LORD. [1 *Sam. II.* 18–21.]

THE LORD CALLS SAMUEL

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.

And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; that the LORD called Samuel: and he answered, Here am I.

And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

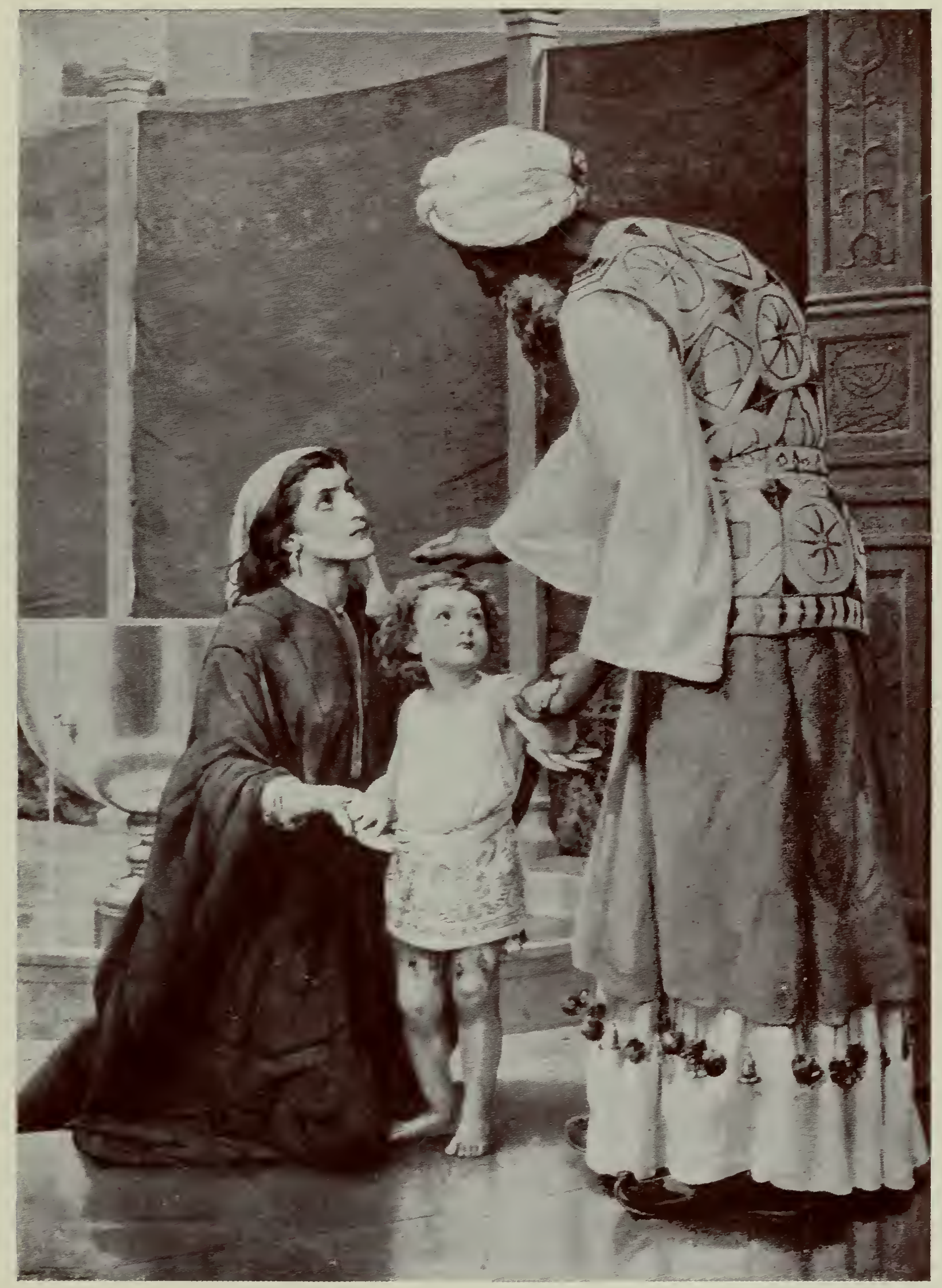
And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. (1 *Sam. III.* 1–9.)

SHILOH

THE House of the Lord in Shiloh, when Samuel was taken to it, was probably a more permanent building than the Tent of the Tabernacle, which was Israel's first sanctuary. Shiloh was selected by Joshua for the House of the Lord because it offered naturally a place of security for the Ark of God. The name means "peace or safety." The site is so hidden by surrounding hills that it is not seen until it is almost reached. Here, for four hundred years, rested the sacred symbol of the presence of God, and here, year by year, assembled the people for worship.

With the capture of the Ark by the Philistines came the end of Shiloh as the centre of Israel's worship. The sanctuary decayed when its glory had departed. It was to meet this crisis that God called Samuel.



THE DEDICATION OF SAMUEL

From the painting by Frank W. W. Topham, R.I.
In the possession of Sir E. Durning-Lawrence

THE ARK OF GOD

CAPTURED BY THE PHILISTINES

AND the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

[1 *Sam. III.* 10–13.]

SAMUEL BECOMES A PROPHET

SAMUEL lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.

And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

[1 *Sam. III.* 15–21.]

THE PHILISTINES CAPTURE THE ARK

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

[1 *Sam. IV.* 1–11.]

THE DEATH OF ELI

AND there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years. [1 *Sam. IV.* 12–18.]

THE ARK IN ASHDOD

WHEN the Philistines took the ark of God, they brought it into the house of Dagon [*the idol of the Philistines*], and set it by Dagon.

And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods [*a plague*], even Ashdod and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

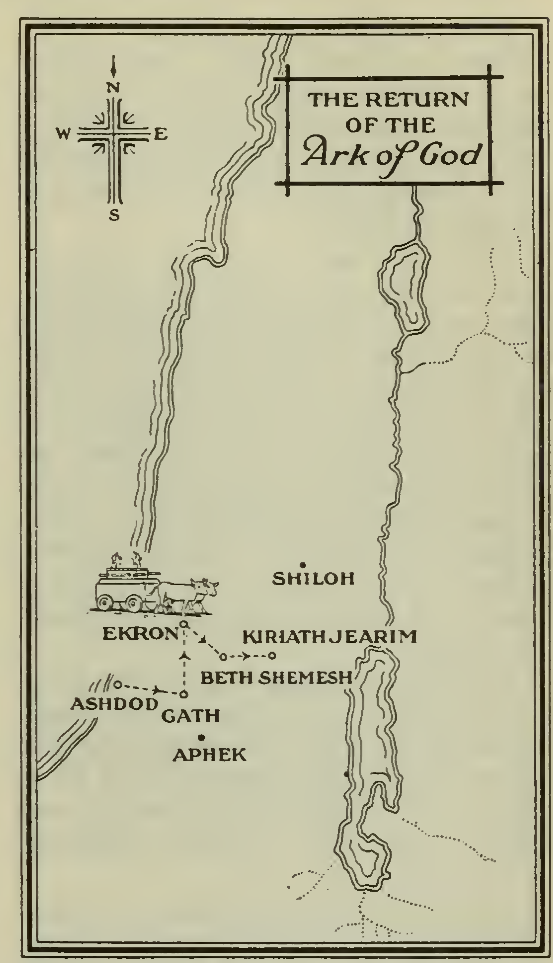
And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great.

Therefore they sent the ark of God to Ekron. [1 *Sam. V.* 1–10.]

THE ARK IN EKRON

AND it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. [1 *Sam. V.* 10, 11.]



A LITTLE MAP OF THE JOURNEY

THE ARK RETURNS TO ISRAEL

AND the ark of the LORD was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

And they said, Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

And the men did so, and took two milch kine, and tied them to the cart, and shut up their calves at home:

And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods [*plagues*].

[*The plague had afflicted their bodies, and mice had ruined their crops. These heathen people believed that if they made images of these destroyers and sent them as an offering they would be delivered from any further attacks.*]

And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh [*a city of the priests*].

And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone [*a boundary stone*]: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord.

And they sent messengers to the inhabitants of Kirjath-jearim [*one of the mountain strongholds*], saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.

[1 *Sam. VI.* 1–14, 21.]

THE ARK IN ISRAEL

THE men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

[1 *Sam. VII.* 1, 2.]

SAMUEL JUDGES ISRAEL

AND Samuel judged Israel all the days of his life.

And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord.

[1 *Sam. VII.* 15–17.]

ISRAEL DEMANDS A KING

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.

And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. [1 *Sam. VIII.* 1–9.]

[There is no reason to think God was against them having a king. It was the temper and character of their request which displeased Him. They wanted a king like the heathen nations, one strong and mighty in battle rather than a just and generous ruler. They asked for a king they could see in place of their Unseen Ruler; one who would lead them against their enemies rather than one who would lead them to righteousness and peace. They had their desire, to their sorrow.]

SAMUEL'S COUNSEL

AND Samuel told all the words of the LORD unto the people that asked of him a king.

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

And he will appoint him captains over thousands, and captains over fifties; and will set them to ear [*sow*] his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

[1 *Sam. VIII.* 10–18.]

THE PEOPLE'S DEMAND

NEVERTHELESS the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

[1 *Sam. VIII.* 19–22.]

SAUL

HIS personal appearance attracted attention. He was head and shoulders above his fellows, and carried himself with a kingly bearing, even when he was following his oxen, or driving them home at the close of the day.

His home was on one of the hills which formed the uplands of Benjamin, and when he was made king he established his court there. One of his ancestors had selected this beacon-like hill for the foundation of a mountain stronghold. He made it a royal city.

As king he was distinguished by his tall spear, which was always by his side, by a diadem round his brazen helmet, and a bracelet upon his arm.

SAUL

ISRAEL'S FIRST KING

NOW there was a man of Benjamin, whose name was Kish, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through mount Ephraim, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?

And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel [*sixpence*] of silver: that will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)

Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was. [1 *Sam. IX.* 1–10.]

SAUL'S SEARCH

AS they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place.

As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place. [1 *Sam. IX.* 11–14.]

SAUL MEETS SAMUEL

NOW the LORD had told Samuel in his ear [*literally, uncovered his ear*], a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart: and as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?

And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

[1 *Sam. IX.* 15–21.]

SAMUEL'S GUEST

AND Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

And the cook took up the shoulder, and that which was upon it, and set it before Saul.

And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

[1 *Sam. IX.* 22–24.]

A PRIVATE CONVERSATION

WHEN they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

[1 *Sam. IX.* 25–27.]

SAMUEL ANOINTS SAUL

THEN Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret [*tambourine*], and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.

And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. [1 *Sam. X.* 1–8.]

GOD AND SAUL

AND it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying he came to the high place. [1 *Sam. X.* 9–13.]

SAUL'S MODESTY

AND Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.

And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not. [1 *Sam. X.* 14–16.]

THE CHOSEN KING

AND Samuel called the people together unto the Lord to Mizpeh;

And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

Therefore they enquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence : and when he stood among the people, he was higher than any of the people from his shoulders and upward.

And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people ? And all the people shouted, and said, God save the king.

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

And Saul also went home to Gibeah ; and there went with him a band of men, whose hearts God had touched.

But the children of Belial [*worthlessness*] said, How shall this man save us ? And they despised him, and brought him no presents. But he held his peace. [1 *Sam. X.* 17–27.]

THE BOOK OF THE KINGDOM

WHAT was this book which Samuel wrote? We may assume that it contained the rights and duties of the new king, and clearly set forth the limits of his power. As an historical document of the foundations of the kingdom it would also give an account of the events which led to the election of the first king. The laws of the new kingdom would of necessity be included.

For safe keeping it was placed "before the Lord," which means that it was placed by the side of the Ark, or in the Holy Tent.

We may trace in this book the beginning of the literary movement, which the schools of the prophets developed in Israel.

SAUL AND THE AMMONITES

THE YOUNG KING'S TRIUMPH

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead : and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel : and then, if there be no man to save us, we will come out to thee.

[1 *Sam. XI.* 1–3.]

SAUL'S ARMY

THEN came the messengers to Gibeah of Saul, and told the tidings in the ears of the people : and all the people lifted up their voices, and wept.

And, behold, Saul came after the herd out of the field ; and Saul said, What aileth the people that they weep ? And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad. [1 *Sam. XI.* 4–9.]

HIS VICTORY

AND it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

[1 *Sam. XI.* 11.]

[*The morning watch was the last of the three watches, according to the old Hebrew division of the night; so that it was between two and six o'clock in the morning when Saul opened his attack.*]

HIS CHIVALRY

AND the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

[1 *Sam. XI.* 12, 13.]

[*This generous act cemented the new kingdom, by winning over to the side of Saul the powerful families of those tribes which had opposed his election. His heroic valour and his wise judgments so completely won the heart of the nation that his coronation was immediately demanded.*]

HIS CORONATION

THEN said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

[1 *Sam. XI.* 14, 15.]

SAMUEL'S CHARGE

AND Samuel said unto the people,

Behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God.

But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

But if ye shall still do wickedly, ye shall be consumed, both ye and your king. [1 *Sam. XII.* 6, 13–15, 22–25.]

SAUL AND THE PHILISTINES

JONATHAN'S ADVENTURE

SAUL reigned one year; and when he had reigned two years [1 *Sam. XIII.* 1] all Israel heard say that Saul had smitten a garrison of the Philistines. And the people were called together after Saul to Gilgal.

The Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. [1 *Sam. XIII.* 4–7.]

SAUL'S IMPATIENCE

AND he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee. [1 *Sam. XIII.* 8–14.]

JONATHAN'S ADVENTURE

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

And the people knew not that Jonathan was gone.

Between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side. The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these Philistines: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.

And his armourbearer said unto

him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this shall be a sign unto us.

And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing.

And Jonathan said unto his armourbearer, Come up after me: for the Lord hath delivered them into the hand of Israel.

And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow.

And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

So the Lord saved Israel that day: and the battle passed over unto Beth-aven. [1 *Sam. XIV.* 1–16, 23.]

SAUL'S RASH VOW

AND the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.

And all they of the land came to a wood; and there was honey upon the ground.

And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.

Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

And Saul said, Draw ye near

hither, all the chief of the people: and know and see wherein this sin hath been this day. For, as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.

But there was not a man among all the people that answered him.

[1 *Sam. XIV.* 24–30, 37–39.]

JONATHAN'S POPULARITY

THEN said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

Therefore Saul said unto the Lord God of Israel, Give a perfect lot [*shew who is innocent*]. And Saul and Jonathan were taken: but the people escaped.

And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

[*Thus the power of wild and foolish vows, peculiar to this period, was broken.*]

Then Saul went up from following the Philistines: and the Philistines went to their own place.

[1 *Sam. XIV.* 40–46.]

SAUL AND THE AMALEKITES

THE KING AND THE PROPHET

SAMUEL also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord.

Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

[*The Amalekites were a race of wild wanderers which roamed over the wilderness between Judea and Egypt. They were descendants of Esau, and were notorious for their cruelty. From their first contact with the Israelites in the desert until the time of Saul they had ceaselessly provoked them to war.*]

And Saul gathered the people together, and came to a city of Amalek, and laid wait in the valley.

And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt.

So the Kenites departed from among the Amalekites.

[1 *Sam. XV.* 1–6.]

[*The Kenites had always been friendly to Israel. The father-in-law of Moses belonged to these people.*]

SAUL'S DISOBEDIENCE

AND Saul smote the Amalekites, and he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. [1 *Sam. XV.* 7–9.]

SAMUEL AND SAUL

THEN came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

[1 *Sam. XV.* 10–25.]

THE REJECTED KING

AND Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

[*Saul's great desire was evidently to maintain his power and royal state. If he had been really penitent the first petition of his prayer would not have been to be honoured before the elders.*]

So Samuel turned again after Saul; and Saul worshipped the LORD.

Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

[1 *Sam. XV*. 26–33.]

SAMUEL'S RETURN

THEN Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel. [1 *Sam. XV*. 34–35.]

THE REJECTED KING

SAMUEL ANOINTS DAVID

THE LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

And Samuel said, How can I go? if Saul hear it, he will kill me.

And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.

But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep.

And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David [*which means* "*Beloved*"] from that day forward. So Samuel rose up, and went to Ramah. [1 *Sam. XVI.* 1–13.]

THE KING'S MINSTREL

BUT the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

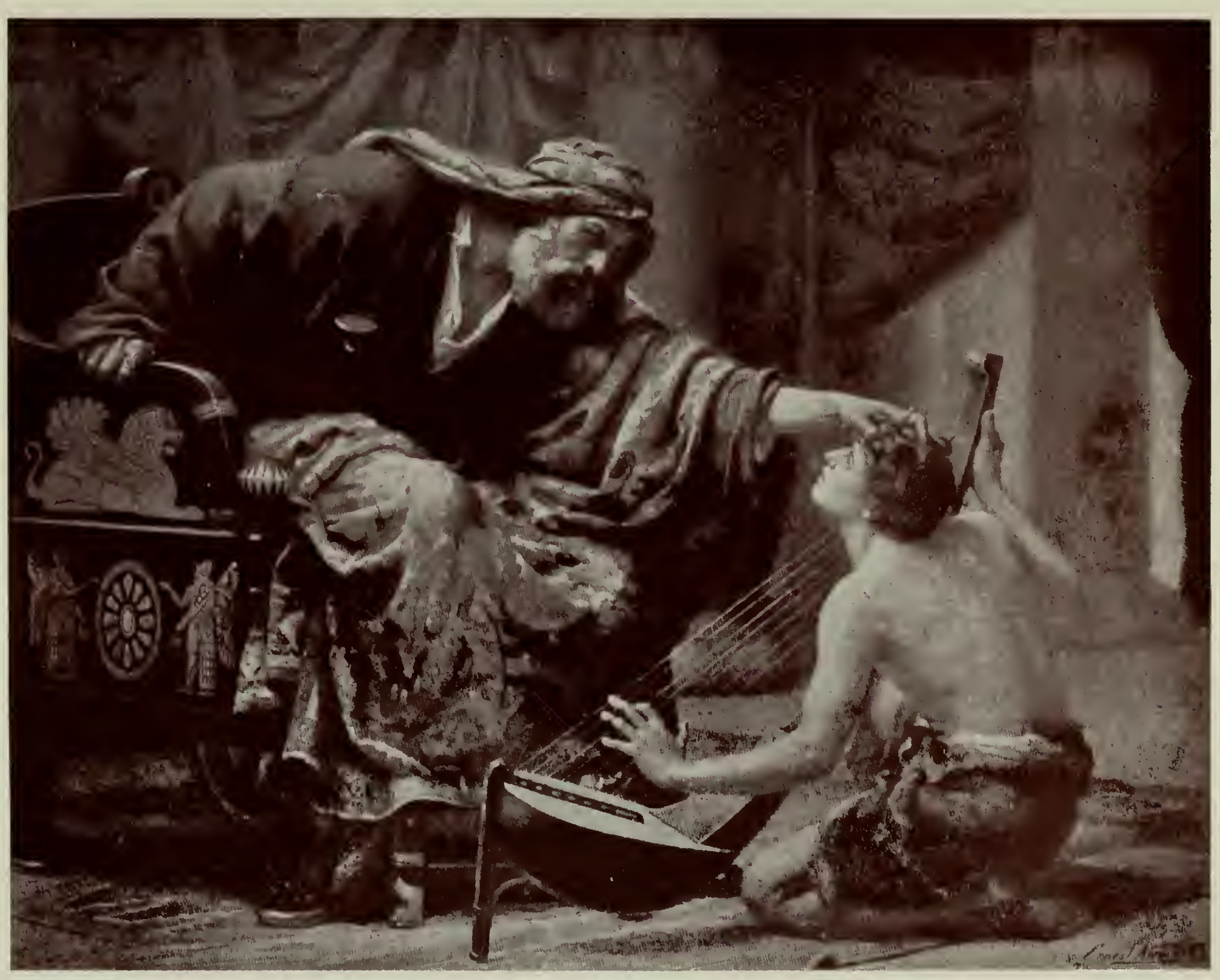
And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

[1 *Sam. XVI.* 14–23.]

[*The words* "*evil spirit from God*" *may mean no more than that the messenger from God, sent to execute His righteous judgments upon unrighteousness, created in the heart of Saul a spirit of melancholy. To Saul it seemed an evil spirit because it spoiled his happiness.*

The attendants of the king suggested that his unhappiness might be charmed away by music, and as David played the afflicted monarch was refreshed One of the fairest and most glorious gifts of God is music. But Saul's malady was deeper than sweet and soothing strains could fully heal.

As a boy David possessed rare gifts of poetry and music. Some of his early Psalms may have been among the pieces he played before the king, and it may be their healing virtue was more in the thoughts they contained than in the music which accompanied them.]



DAVID PLAYING BEFORE SAUL

From the painting by Ernest Normand

DAVID AND GOLIATH

THE GIANT'S CHALLENGE

NOW the Philistines gathered together their armies to battle. And Saul and the men of Israel were gathered together. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side : and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits [*or ten feet*] and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail ; and the weight of the coat was five thousand shekels of brass [*about twelve stones*]. And he had greaves [*armour for the legs*] of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam ; and his spear's head weighed six hundred shekels of iron [*eighteen pounds*] : and one bearing a shield went before him.

And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array ? am not I a Philistine, and ye servants to Saul ? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants : but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

And the Philistine said, I defy the armies of Israel this day ; give me a man, that we may fight together.

When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

[1 *Sam. XVII.* 1–11.]

THE CAMP OF ISRAEL

NOW David was the son of Jesse ; and the three eldest sons of Jesse went and followed Saul to the battle : but David went and returned from Saul to feed his father's sheep at Beth-lehem.

And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah [*six gallons*] of this parched corn, and these ten loaves, and run to the camp to thy brethren ; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

[1 *Sam. XVII.* 12–19.]

THE BROTHERS OF DAVID

AND David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him ; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army.

And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words : and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is come up ?

surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

And David said, What have I now done? Is there not a cause?

And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. [1 *Sam. XVII.* 20–31.]

DAVID AND SAUL

AND David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

Thy servant slew both the lion and the bear: and this Philistine shall be as one of them, seeing he hath defied the armies of the living God.

David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. [1 *Sam. XVII.* 32–37.]

THE KING'S ARMOUR

AND Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

[1 *Sam. XVII.* 38, 39.]

THE GIANT SLAIN

HE took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

And the Philistine said unto David, Am I a dog, that thou comest to me with staves ? And the Philistine cursed David by his gods.

And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the LORD deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear : for the battle is the LORD's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him.

But there was no sword in the hand of David.

Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.

And when the Philistines saw their champion was dead, they fled.

And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley.

And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

And David took the head of the Philistine, and brought it to Jerusalem ; but he put his armour in his tent. [1 *Sam. XVII.* 40–54.]

DAVID IS HONOURED

AND when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth ? And Abner said, As thy soul liveth, O king, I cannot tell.

And the king said, Enquire thou whose son the stripling is.

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

And Saul said to him, Whose son art thou, thou young man ? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

[1 *Sam. XVII.* 55–58.]

[*How was it that Saul did not recognize David ? Various explanations have been suggested. The simplest is, David had only played once or twice to the sick king, and then had returned home. It was some months before they met again, and surely not a matter for great surprise if the king failed to see in the young warrior anything more than a slight resemblance to the boy minstrel who had played to him during his affliction. At this period of his growing manhood David's appearance may also have changed to a degree which made ready recognition difficult.*]

DAVID IN SAUL'S HOUSE

THE KING'S SON

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house.

Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow and to his girdle. [1 *Sam. XVIII.* 1–4.]

THE KING'S JEALOUSY

AND David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets [*tambourines*], with joy, and with instruments of music.

And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

And Saul eyed David from that day and forward. [1 *Sam. XVIII.* 5–9.]

DAVID'S DANGER

AND it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin [*spear*] in Saul's hand.

And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

[1 *Sam. XVIII.* 10, 11.]

DAVID'S POPULARITY

SAUL was afraid of David, because the LORD was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

And David behaved himself wisely in all his ways; and the LORD was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

But all Israel and Judah loved David, because he went out and came in before them.

[1 *Sam. XVIII.* 12–16.]

THE KING'S DAUGHTER

AND Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel.

And Michal Saul's daughter loved David : and they told Saul, and the thing pleased him.

And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain.

And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee : now therefore be the king's son in law. And Saul's servants spake those words in the ears of David.

And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed ?

And the servants of Saul told him, saying, On this manner spake David.

And Saul said, Thus shall ye say to David, The king desireth not any dowry, but the lives of an hundred Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

And when his servants told David these words, it pleased David well to be the king's son in law. Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men ; and it was told to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him. And Saul was yet the more afraid of David ; and Saul became David's enemy continually.

Then the princes of the Philistines went forth : and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul ; so that his name was much set by.

[1 *Sam. XVIII.* 17–30.]

SAUL, JONATHAN AND DAVID

SAUL spake to Jonathan his son, and to all his servants, that they should kill David.

But Jonathan Saul's son delighted much in David : and Jonathan told David, saying, Saul my father seeketh to kill thee : now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself : and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee ; and what I see, that I will tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David ; because he hath not sinned against thee, and because his works have been to theeward very good : for he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel : thou sawest it, and didst rejoice : wherefore then wilt thou sin against innocent blood, to slay David without a cause ?

And Saul hearkened unto the voice of Jonathan : and Saul sware, As the LORD liveth, he shall not be slain.

And Jonathan called David, and Jonathan shewed him all those things.

And Jonathan brought David to Saul, and he was in his presence, as in times past. [1 *Sam. XIX.* 1–7.]

SAUL'S EVIL SPIRIT

THERE was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

[1 *Sam. XIX.* 8–11.]

DAVID'S ESCAPE

SO Michal let David down through a window: and he went, and fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

And when Saul sent messengers to take David, she said, He is sick.

And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

[1 *Sam. XIX.* 12–17.]

DAVID AND JONATHAN

THEIR LOYAL FRIENDSHIP

AND David came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as they soul liveth, there is but a step between me and death.

Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

Therefore thou shalt deal kindly with thy servant; if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

[1 *Sam. XX.* 1–11.]

PLEDGES OF FRIENDSHIP

AND Jonathan said unto David, O LORD God of Israel, when I have sounded my father, if there be good toward David, and I then send not unto thee, and shew it thee; the LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: but also thou shalt not cut off thy kindness from my house for ever.

So Jonathan made a covenant with the house of David.

And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

And I will shoot three arrows on the side thereof, as though I shot at a mark.

And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth.

But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

[1 *Sam. XX.* 12–23.]

TESTS OF FRIENDSHIP

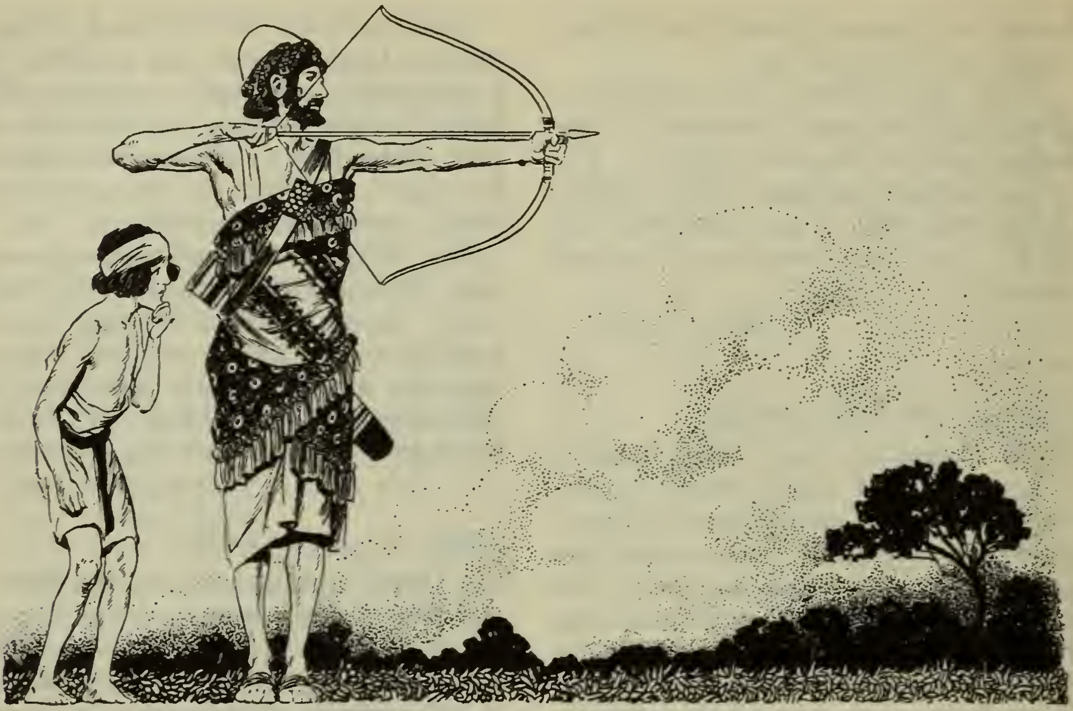
SO David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

Nevertheless Saul spake not any thing that day.

And it came to pass on the morrow that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there.

Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom.



THE SIGN OF THE ARROWS

Wherefore now send and fetch him unto me, for he shall surely die.

And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain ? what hath he done ?

And Saul cast a javelin at him to smite him : whereby Jonathan knew that it was determined of his father to slay David.

[1 *Sam. XX.* 24–33.]

THE PARTING OF FRIENDS

AND it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee ? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

But the lad knew not any thing : only Jonathan and David knew the matter.

And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times : and they kissed one another, and wept one with another.

And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed : and Jonathan went into the city. [1 *Sam. XX.* 35–42.]

DAVID AND SAUL

THE GREATHEARTED OUTLAW

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

[1 *Sam. XXII.* 1, 2.]

SAUL IN DAVID'S CAVE

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

[1 *Sam. XXIV.* 1–3.]

DAVID'S CHIVALRY

AND the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

And it came to pass, when David

had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. [1 *Sam. XXIV.* 4–16.]

SAUL'S GRACEFUL ANSWER

AND he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

[1 *Sam. XXIV.* 17–22.]

SAUL'S PURSUIT OF DAVID

BUT David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed. [1 *Sam. XXVI.* 3, 4.]

DAVID'S DARING EXPLOIT

AND David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? But, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

[1 *Sam. XXVI.* 5–12.]

DAVID'S HUMOUR

THEN David went over to the other side, and stood on the top of an hill afar off; a great space being between them.

And David cried to the people, and to Abner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

And David said to Abner, Art not thou a valiant man ? and who is like to thee in Israel ? wherefore then hast thou not kept thy lord the king ? for there came one of the people in to destroy the king thy lord. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

And Saul knew David's voice, and said, Is this thy voice, my son David ? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant ? for what have I done ? or what evil is in mine hand ? [1 *Sam. XXVI.* 13–18.]

SAUL'S CONFESSION

THEN said Saul, I have sinned : return, my son David : for I will no more do thee harm, because my soul was precious in thine eyes this day : behold, I have played the fool, and have erred exceedingly.

And David answered and said, Behold the king's spear ! and let one of the young men come over and fetch it.

The Lord render to every man his righteousness and his faithfulness : for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

Then Saul said to David, Blessed be thou, my son David : thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

[1 *Sam. XXVI.* 21–25.]

THE DEATH OF SAUL

AND the Philistines followed hard upon Saul and upon his sons ; and the Philistines slew Jonathan.

And the battle went sore against Saul, and the archers hit him ; and he was sore wounded of the archers.

Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith ; lest these Philistines come and thrust me through, and abuse me. But his armourbearer would not ; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled : and the Philistines came and dwelt in them.

[1 *Sam. XXXI.* 2–7.]

II Samuel

Israel's Beloved King

How David led his people from the fear of God
to the love of God, and from the fields of battle
into the ways of peace.

DAVID'S LAMENT

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head : and so it was, when he came to David, that he fell to the earth, and did obeisance.

And David said unto him, From whence comest thou ?

And he said unto him, Out of the camp of Israel am I escaped.

And David said unto him, How went the matter ? I pray thee, tell me.

And he answered, That the people are fled from the battle, and many of the people also are fallen and dead ; and Saul and Jonathan his son are dead also.

And David lamented with this lamentation over Saul and over Jonathan his son :

The beauty of Israel is slain upon thy high places !
How are the mighty fallen !
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle !
O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan :
Very pleasant hast thou been unto me :
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished !

[2 *Sam. I.* 1–4, 17–19, 24–27.]

A LAST TRIBUTE

AND they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

[*Saul had gone to the relief of these people when they were attacked by the Ammonites, and had delivered them.*]

And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

And now the LORD shew kindness and truth unto you : and I also will requite you this kindness, because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant : for your master Saul is dead, and also the house of Judah have anointed me king over them. [2 *Sam. II.* 4–7.]

THE CITY OF DAVID

THE HOUSE OF THE LORD

THE king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

Nevertheless David took the strong hold of Zion: the same is the city of David.

And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain.

So David dwelt in the fort, and called it the city of David. And David went on, and grew great, and the LORD God of hosts was with him.

And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

[2 *Sam. V.* 6–12.]

THE ARK OF GOD

AGAIN, David gathered together all the chosen men of Israel, thirty thousand.

And David arose, and went with all the people that were with him, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.

And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

[2 *Sam. VI.* 1–5.]

THE DEATH OF UZZAH

AND when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

And David was displeased, because the LORD had made a breach upon Uzzah.

And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household. [2 *Sam. VI.* 6–11.]

DAVID'S JOY

SO David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And David danced before the LORD with all his might; and David was girded with a linen ephod.

So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

[2 *Sam. VI.* 12–19.]

DAVID PROPOSES TO BUILD A TEMPLE

IT came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains [*in a structure similar to the tent of the Tabernacle.*]

And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee. [2 *Sam. VII.* 1–3.]

THE ANSWER OF GOD

AND it came to pass that night, that the word of the LORD came unto Nathan, saying,

Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom.

He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

According to all these words, and according to all this vision, so did Nathan speak unto David.

[2 *Sam. VII.* 4–9, 12–17.]

DAVID'S PRAYER

THEN went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto? but thou hast spoken also of thy servant's house for a great while to come.

And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.

For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

[2 *Sam. VII.* 18–22, 24–29.]

DAVID AND JONATHAN'S SON

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?

And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

And the king said unto him, Where is he?

And Ziba said unto the king, Behold, he is in the house of Machir.

Then king David sent, and fetched him out of the house of Machir.

Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence.

And David said, Mephibosheth.

And he answered, Behold thy servant!

And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am ?

Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat : but Mephibosheth thy master's son shall eat bread alway at my table.

Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

So Mephibosheth dwelt in Jerusalem : for he did eat continually at the king's table ; and was lame on both his feet. [2 *Sam. IX.* 1–13.]

THE SIN OF DAVID

IT came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house : and from the roof he saw a woman washing herself ; and the woman was very beautiful to look upon. And David sent and enquired after the woman.

And one said, Is not this Bathsheba, the wife of Uriah the Hittite ?

And David sent messengers, and took her ; and she came in unto him.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab : and there fell some of the people of the servants of David ; and Uriah the Hittite died also.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD. [2 *Sam. XI.* 2–17, 26, 27.]

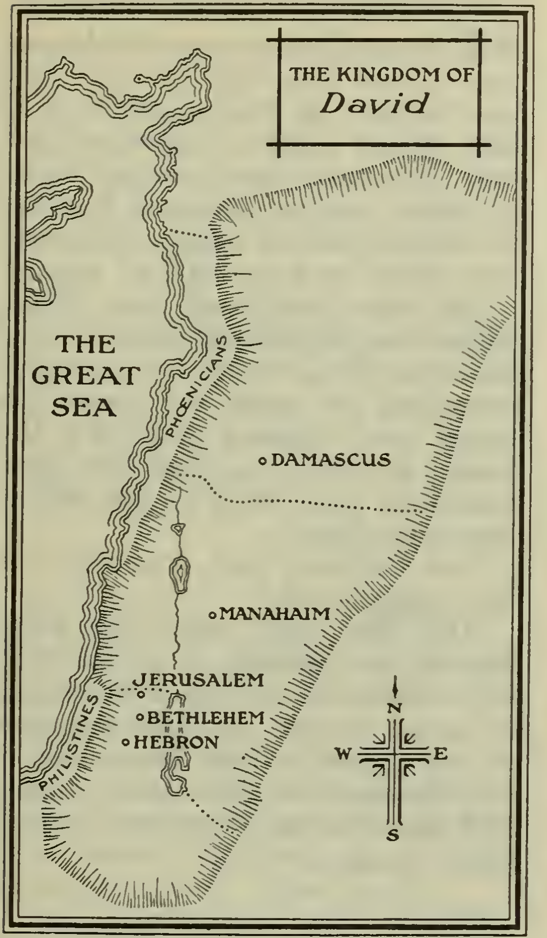
THE PARABLE OF THE PROPHET

AND the LORD sent Nathan unto David. And he came unto him, and said unto him,

There were two men in one city ; the one rich, and the other poor. The rich man had exceeding many flocks and herds : but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up : and it grew up together with him, and with his children ; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him ; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man ; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die.



THE EXTENT OF DAVID'S CONQUESTS

And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man.

Thus saith the Lord God of Israel, Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. [2 *Sam. XII.* 1–6, 9, 10.]

DAVID AND ABSALOM

THE HEART OF THE KING

IN all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

And the king said unto him, Go in peace. So he arose, and went to Hebron.

But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.

And Absalom sent for Ahithophel, David's counsellor. And the conspiracy was strong; for the people increased continually with Absalom. [2 *Sam. XIV.* 25; *XV.* 7–12.]

DAVID'S FLIGHT

AND there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart.

And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint. And the king went forth, and all his household after him. [2 *Sam. XV.* 13–16.]

HIS GRIEF

AND David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

And one told David, saying, Ahithophel is among the conspirators with Absalom.

And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

[2 *Sam. XV.* 30, 31.]

DAVID'S TRUSTY FRIEND

IT came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai came to meet him with his coat rent, and earth upon his head [*to shew his great sorrow*]: unto whom David said, If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

So Hushai David's friend came into the city, and Absalom came into Jerusalem. [2 *Sam. XV.* 32–37.]

THE SERVANT OF MEPHIBOSHETH

AND when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

And the king said, And where is thy master's son?

And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king. [2 *Sam. XVI.* 1–4.]

ABSALOM AND DAVID'S FRIEND

AND Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

And it came to pass, when Hushai, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?

And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be. As I have served in thy father's presence, so will I be in thy presence.

[2 *Sam. XVI.* 15–19.]

ABSALOM'S FELLOW-CONSPIRATOR

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

And the saying pleased Absalom well, and all the elders of Israel.

[2 *Sam. XVII.* 1–4.]

THE ADVICE OF DAVID'S FRIEND

THEN said Absalom, Call now Hushai also, and let us hear likewise what he saith.

And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou.

And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one.

Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

And Absalom and all the men of Israel said, The counsel of Hushai is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom. [2 *Sam. XVII.* 5–14.]

A REPORT TO THE KING

THEN said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David.

Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan?

And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan. Then David came to Mahanaim.

And Absalom passed over Jordan, he and all the men of Israel with him. [2 *Sam. XVII.* 15–24.]

PREPARATIONS FOR BATTLE

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And the king said unto the people, I will surely go forth with you myself also.

But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city.

And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom.

And all the people heard when the king gave all the captains charge concerning Absalom.

[2 *Sam. XVIII.* 1–5.]

THE DEFEAT OF ABSALOM

SO the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

[2 *Sam. XVIII.* 6–8.]

THE DEATH OF ABSALOM

AND Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son : for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom.

Otherwise I should have wrought falsehood against mine own life : for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned from pursuing after Israel : for Joab held back the people.

And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him : and all Israel fled every one to his tent. [2 *Sam. XVIII.* 9–17.]

THE KING'S MESSENGERS

THEN said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day : but this day thou shalt bear no tidings, because the king's son is dead.

Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi.

And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready ?

But howsoever, said he, let me run. And he said unto him, Run.

Then Ahimaaz ran by the way of the plain, and overran Cushi.

And David sat between the two gates : and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king.

And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

And the watchman saw another man running : and the watchman called unto the porter, and said, Behold another man running alone.

And the king said, He also bringeth tidings.

And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok.

And the king said, He is a good man, and cometh with good tidings.

And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

And the king said, Is the young man Absalom safe ?

And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

And, behold, Cushi came ; and

Cushi said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

And the king said unto Cushi, Is the young man Absalom safe?

And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

[2 *Sam. XVIII.* 19–33.]

DAVID'S GRIEF

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters.

In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent. [2 *Sam. XIX.* 1–8.]

THE END OF THE REVOLT

AND all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

[2 *Sam. XIX.* 9, 10.]

THE RETURN TO JERUSALEM

AND king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

And he bowed the heart of all

the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.

So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

[2 *Sam. XIX.* 11–15.]

DAVID AND MEPHIBOSHETH

AND Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

And David came to his house at Jerusalem.

[2 *Sam. XIX.* 24–30; *XX.* 3.]

Chronicles

The Temple Records

How the First Temple was built, and became the centre of the people's life.

[*Not only the history of the Temple, but the whole history of the people of God from Genesis to the end of the second book of Kings is contained in these documents. There is, however, this difference between the two narratives. The incidents recorded in the Chronicles have a much stronger religious emphasis than is found in the historical books. Perhaps they were written after the Exile by priests who wanted to teach the religious lessons of their national history, and restore in their people a love for the Temple, which at that time they were attempting to rebuild.*]

DAVID ADDRESSES THE PEOPLE

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies, and the stewards over all the substance of the king, with the officers, and with all the valiant men, unto Jerusalem. Then David the king stood up upon his feet, and said,

Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood.

Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: and of all my sons, (for the LORD hath given me so many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the LORD hath chosen thee to build a house for the sanctuary: be strong, and do it.

[1 *Chron. XXVIII.* 1–10.]

THE PATTERN OF THE TEMPLE

THEN David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, and the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. [1 *Chron. XXVIII.* 11–13, 20.]

PREPARATIONS FOR THE TEMPLE

FURTHERMORE David the king said unto all the congregation,

Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents [*a talent was* £400] of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal.

The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD?

Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the LORD.

Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

[1 *Chron. XXIX.* 1–9.]

DAVID'S BENEDICTION

WHEREFORE David blessed the LORD before all the congregation: and David said,

Blessed be thou, LORD God of

Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

[1 *Chron*. *XXIX*. 10–19.]

SOLOMON'S CORONATION

AND David said to all the congregation, Now bless the LORD your God.

And the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

And they sacrificed sacrifices unto the LORD: and did eat and drink before the LORD on that day with great gladness.

And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

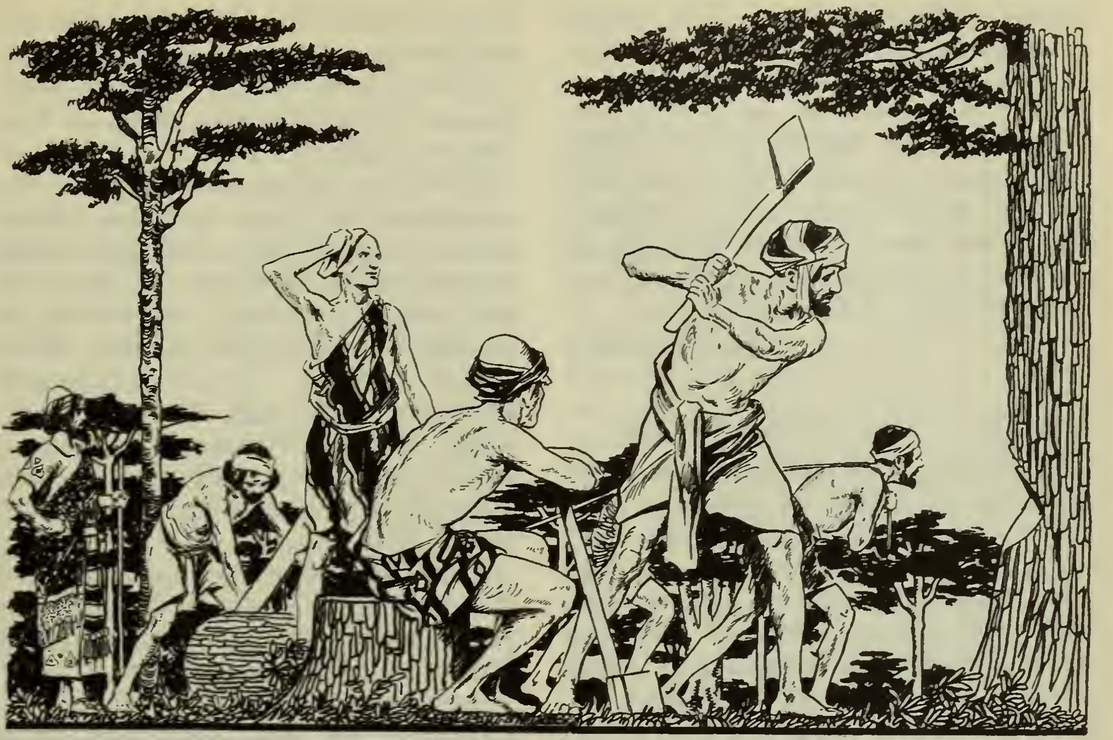
Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel. [1 *Chron*. *XXIX*. 20–25.]

SOLOMON'S PRAYER

IN that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people that is so great?



CUTTING CEDARS FOR THE TEMPLE

And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like. [2 *Chron. I.* 7–12.]

[*Solomon's prayer was for the knowledge and understanding which would make him a just and able judge. Whether the gift which was bestowed upon him included extensive knowledge in other ways we cannot say, but Israel's Literary Golden Age dawned in his reign.*]

THE TEMPLE. CEDARS FROM LEBANON

SOLOMON determined to build a house for the name of the LORD, and a house for his kingdom. And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

And Solomon sent to Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him a house to dwell therein, even so deal with me.

Behold, I build a house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

And the house which I build is great: for great is our God above all gods. But who is able to build him a house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him a house, save only to burn sacrifice before him?

[2 *Chron. II.* 1–6.]

SKILLED WORKMEN FROM TYRE

SEND me now, therefore, a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

Send me also cedar trees, fir trees, and algum trees, out of Lebanon; (for I know that thy servants can skill to cut timber in Lebanon;) and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.

And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

Huram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build a house for the LORD, and a house for his kingdom.

Now I have sent a cunning man, endued with understanding, of Huram my father.

The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants.

And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.

[2 *Chron. II.* 7–16.]

THE WORK BEGUN

THEN Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign. [2 *Chron. III.* 1, 2.]

DETAILS OF THE BUILDING

NOW these are the things wherein Solomon was instructed for the building of the house of God. The length was threescore cubits, and the breadth twenty cubits [*a cubit measured about twenty-one inches*].

And the porch that was in the

front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

The greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims [*angels*] on the walls.

And he made the most holy house, the length whereof was twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

And in the most holy house he made two cherubims of image work, and overlaid them with gold.

[2 *Chron. III.* 3–10.]

THE VEIL AND THE PILLARS

HE made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

Also he made before the house two pillars of thirty and five cubits high, and the chapiter [*head*] that was on the top of each of them was five cubits.

And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains.

And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin [*He shall establish*], and the name of that on the left Boaz [*In it is strength*]. [2 *Chron. III.* 14–17.]

HURAM'S ART-WORK

HURAM made the pots, and the shovels, and the basons. And Huram finished the work that he was to make for king Solomon for the house of God: to wit, the two pillars, and the pommels [*rounded knobs*], and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars; and four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars.

He made also bases, and lavers made he upon the bases; one sea, and twelve oxen under it.

The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of bright brass.

In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

[2 *Chron. IV.* 11–17.]

THE GOLDEN VESSELS

AND Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set: moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold. [2 *Chron. IV.* 19–22.]

THE WORK FINISHED

THUS all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God. [2 *Chron. V.* 1.]

THE ARK IS BROUGHT TO THE TEMPLE

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

And all the elders of Israel came; and the Levites took up the ark. And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

The priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims: for the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt. [2 *Chron. V.* 2–10.]

THE GLORY OF THE LORD

IT came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; so that the priests could not stand to minister by reason of the cloud; for the glory of the LORD had filled the house of God. [2 *Chron. V.* 13, 14.]

SOLOMON ADDRESSES THE PEOPLE

THEN said Solomon, The LORD hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling for ever.

And the king turned his face, and blessed the whole congregation of Israel: (and all the congregation of Israel stood): and he said,

Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

Now it was in the heart of David my father to build a house for the name of the LORD God of Israel.

But the LORD said to David my father, Forasmuch as it was in thine heart to build a house for my name, thou didst well in that it was in thine heart: notwithstanding, thou shalt not build the house; but thy son, he shall build the house for my name.

The LORD therefore hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel. And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel. [2 *Chron. VI.* 1–11.]

THE KING'S PRAYER

HE stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands, (for Solomon had made a brasen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven,) and said,

O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts: thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

(But will God in very deed dwell with men on the earth! Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!)

Have respect, therefore, to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

And if thy people Israel be put to

the worse before the enemy, because they have sinned against thee ; and shall return and confess thy name, and pray and make supplication before thee in this house ; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee ; yet if they pray towards this place, and confess thy name, and turn from their sin, when thou dost afflict them ; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk ; and send rain upon the land, which thou hast given unto thy people for an inheritance.

If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars ; if their enemies besiege them in the cities of their land ; whatsoever sore or whatsoever sickness there be ; then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house : then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest ; (for thou only knowest the hearts of the children of men :) that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm ; if they come and pray in this house ; then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for ; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name ; then hear thou from the heavens their prayer and their supplication, and maintain their cause.

If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near ; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly ; if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name : then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength : let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

O Lord God, turn not away the face of thine anointed : remember the mercies of David thy servant.

[2 *Chron. VI.* 12–42.]

THE DEDICATION OF THE TEMPLE

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices ; and the glory of the Lord filled the house.

And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good ; for his mercy endureth for ever.

Then the king and all the people offered sacrifices before the Lord : so the king and all the people dedicated the house of God.

And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people.

Thus Solomon finished the house of the Lord, and the king's house : and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

2 *Chron. VII.* 1–5, 10, 11.]

THE PROMISE OF GOD

THE Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice.

If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people ; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways ; then will I hear from heaven, and will forgive their sin, and will heal their land.

Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place : for now have I chosen and sanctified this house, that my name may be there for ever : and mine eyes and mine heart shall be there perpetually.

And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments ; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods and worship them ; then will I pluck them up by the roots out of my land which I have given them : and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations.

And this house, which is high, shall be an astonishment to every one that passeth by it ; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? and it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them. [2 *Chron. VII.* 12–22.]

THE QUEEN OF SHEBA

WHEN the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones. And the king made of the algum trees terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants. [2 *Chron. IX.* 1–12.]

THE KINGS OF THE EARTH

KING Solomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. [2 *Chron. IX.* 22, 23.]

Psalms

The First Hymn Book

Old-world hymns which still tune our hearts with heavenly harmonies, and turn every thought into a prayer.

NATURE'S PRAISE

COME, LET US WORSHIP

O COME, let us sing unto the Lord.
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.
For the Lord is a great God,
And a great King above all gods.
In his hand are the deep places of the earth:
The strength of the hills is his also.
The sea is his, and he made it:
And his hands formed the dry land.
O come, let us worship and bow down:
Let us kneel before the Lord our maker.
For he is our God;
And we are the people of his pasture, and the sheep of his hand. [*Ps. XCV.* 1–7.]

THE HYMN OF THE UNIVERSE

PRAISE ye the Lord.
Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his hosts.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created.
He hath also stablished them for ever and ever:
He hath made a decree which shall not pass.
Praise the Lord from the earth, ye dragons, and all deeps:
Fire, and hail; snow, and vapours;
Stormy wind fulfilling his word:
Mountains, and all hills;
Fruitful trees, and all cedars:
Beasts, and all cattle;
Creeping things, and flying fowl:
Kings of the earth, and all people;
Princes, and all judges of the earth:
Both young men, and maidens;
Old men, and children:
Let them praise the name of the Lord:
For his name alone is excellent;
His glory is above the earth and heaven. [*Ps. CXLVIII.* 1–13.]

THE VOICE OF THE HEAVENS

THE heavens declare the glory of God;
And the firmament sheweth his handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun.

His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof. [*Ps. XIX.* 1–6.]

THE WONDERFUL WORLD

THY mercy, O LORD, is in the heavens;
And thy faithfulness reacheth unto the clouds.
Thy righteousness is like the great mountains;
Thy judgments are a great deep:
O LORD, thou preservest man and beast.
How excellent is thy lovingkindness, O God!
Therefore the children of men put their trust under the shadow of thy wings. [*Ps. XXXVI.* 5–7.]

THE WIND AND THE RAIN

SING unto the LORD with thanksgiving;
Sing praise upon the harp unto our God:
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food,
And to the young ravens which cry.
He giveth snow like wool:
He scattereth the hoarfrost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.
[*Ps. CXLVII.* 7–9, 16–18.]

A SONG OF THE EARTH

HE sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field:
The wild asses quench their thirst.
By them shall the fowls of the heaven have their habitation,
Which sing among the branches.
He watereth the hills from his chambers:
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth food out of the earth;
The trees of the LORD are full o sap;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.
The high hills are a refuge for the wild goats;
And the rocks for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
O LORD, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
[*Ps. CIV.* 10–22, 24.]

A PSALM OF THE SEA

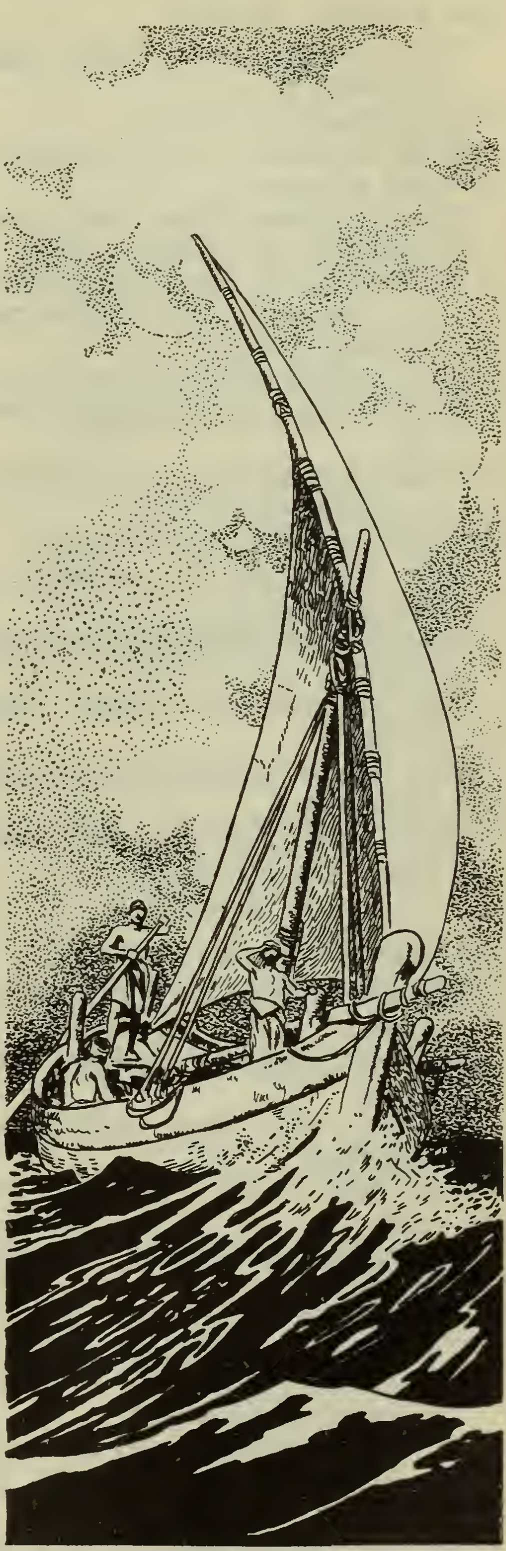
THEY that go down to the sea in ships,
That do business in great waters ;
These see the works of the LORD,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths :
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet ;
So he bringeth them unto their desired haven.
Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men !

[*Ps. CVII.* 23–31.]

AN OCEAN HYMN

BY terrible things in righteousness wilt thou answer us,
O God of our salvation ;
Who art the confidence of all the ends of the earth,
And of them that are afar off upon the sea :
Which by his strength setteth fast the mountains ;
Being girded with power :
Which stilleth the noise of the seas, the noise of their waves,
And the tumult of the people.

[*Ps. LXV.* 5–7.]



THEY GO DOWN TO THE SEA IN SHIPS

THE HARVEST CHORUS

THOU visitest the earth, and waterest it:
Thou greatly enrichest it
With the river of God, which is full of water:
Thou preparest them corn, when thou hast so provided for it.
Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof:
Thou makest it soft with showers:
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the little hills rejoice on every side.
The pastures are clothed with flocks.
The valleys also are covered over with corn;
They shout for joy, they also sing. [*Ps. LXV.* 9–13.]

A GREAT THANKSGIVING

O GIVE thanks to the Lord of lords:
For his mercy endureth for ever.
To him who alone doth great wonders:
For his mercy endureth for ever.
To him that by wisdom made the heavens:
For his mercy endureth for ever.
To him that made great lights:
For his mercy endureth for ever:
The sun to rule by day:
For his mercy endureth for ever.
The moon and stars to rule by night:
For his mercy endureth for ever.
[*Ps. CXXXVI.* 3–5, 7–9.]

THE VOICE OF MAN

A SONG OF DELIVERANCE

I WILL bless the Lord at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord:
The humble shall hear thereof, and be glad.
O magnify the Lord with me,
And let us exalt his name together.
I sought the Lord, and he heard me,
And delivered me from all my fears.
This poor man cried, and the Lord heard him,
And saved him out of all his troubles.
The angel of the Lord encampeth round about them that fear him,
And delivereth them.
O taste and see that the Lord is good:
Blessed is the man that trusteth in him.
O fear the Lord, ye his saints:
For there is no want to them that fear him.
The young lions do lack, and suffer hunger:
But they that seek the Lord shall not want any good thing.
[*Ps. XXXIV.* 1–10.]

THE JOY OF FORGIVENESS

BLESS the Lord, O my soul:
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;

Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.
The LORD executeth righteousness
And judgment for all that are oppressed. [*Ps. CIII.* 1–6.]

FOR COMMUNITY SINGING

I WILL extol thee, my God, O king;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the LORD, and greatly to be praised;
And his greatness is unsearchable.
One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honour of thy majesty,
And of thy wondrous works.
And men shall speak of the might of thy terrible acts:
And I will declare thy greatness.
They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
The LORD is gracious, and full of compassion;
Slow to anger, and of great mercy.
The LORD is good to all:
And his tender mercies are over all his works.
All thy works shall praise thee, O LORD;
And thy saints shall bless thee.
[*Ps. CXLV.* 1–10.]

A CHANT OF PRAISE

PRAISE ye the LORD.
Praise the LORD, O my soul.
While I live will I praise the LORD:
I will sing praises unto my God while I have any being.
Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Happy is he that hath the God of Jacob for his help,
Whose hope is in the LORD his God:
Which made heaven, and earth,
The sea, and all that therein is:
Which keepeth truth for ever.
[*Ps. CXLVI.* 1–6.]

WAITING UPON GOD

OUT of the depths have I cried unto thee, O LORD.
Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.
If thou, LORD, shouldest mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee,
That thou mayest be feared.
I wait for the LORD, my soul doth wait,
And in his word do I hope.
My soul waiteth for the Lord
More than they that watch for the morning:
I say, more than they that watch for the morning.
Let Israel hope in the LORD:
For with the LORD there is mercy,
And with him is plenteous redemption. [*Ps. CXXX.* 1–7.]

A PRAYER FOR MERCY

HAVE mercy upon me, O God, according to thy lovingkindness:
According unto the multitude of thy tender mercies blot out my transgressions.
Wash me throughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done this evil in thy sight:
That thou mightest be justified when thou speakest,
And be clear when thou judgest.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with thy free spirit.
Deliver me from blood-guiltiness [*mortal sin*], O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.
O Lord, open thou my lips;
And my mouth shall shew forth thy praise.
For thou desirest not sacrifice; else would I give it:
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

[*Ps. LI.* 1–4, 9–12, 14–17.]

A PRAYER FOR GUIDANCE

UNTO thee, O LORD, do I lift up my soul.
O my God, I trust in thee: let me not be ashamed,
Let not mine enemies triumph over me.
Yea, let none that wait on thee be ashamed:
Let them be ashamed which transgress without cause.
Shew me thy ways, O LORD;
Teach me thy paths.
Lead me in thy truth, and teach me:
For thou art the God of my salvation;
On thee do I wait all the day.
Remember, O LORD, thy tender mercies and thy lovingkindnesses;
For they have been ever of old.
Remember not the sins of my youth, nor my transgressions:
According to thy mercy remember thou me,
For thy goodness' sake, O LORD.

[*Ps. XXV.* 1–7.]

IN TIMES OF TROUBLE

FOR thy name's sake, O LORD, pardon mine iniquity;
For it is great.
What man is he that feareth the LORD?
Him shall he teach in the way that he shall choose.
Turn thee unto me, and have mercy upon me;
For I am desolate and afflicted.
The troubles of my heart are enlarged:
O bring thou me out of my distresses.
Look upon mine affliction and my pain;
And forgive all my sins.

[*Ps. XXV.* 11, 12, 16–18.]

TEMPLE SONGS

THE HOUSE OF THE LORD

I WAS glad when they said unto me,
Let us go into the house of the Lord.
Our feet shall stand
Within thy gates, O Jerusalem.
Jerusalem is builded
As a city that is compact together;
Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel,
To give thanks unto the name of the Lord.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace be within thee.
Because of the house of the Lord our God
I will seek thy good.

[*Ps. CXXII.*]

A SABBATH DAY'S SONG

HOW amiable are thy tabernacles, O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord:
My heart and my flesh crieth out for the living God.
Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Lord of hosts,
My King, and my God.
Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the ways of them.
Who passing through the valley of Baca
Make it a well;
The rain also filleth the pools.
They go from strength to strength,
Every one of them in Zion appeareth before God.
O Lord God of hosts, hear my prayer:
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the Lord God is a sun and shield:
The Lord will give grace and glory:
No good thing will he withhold from them that walk uprightly.
O Lord of hosts,
Blessed is the man that trusteth in thee. [*Ps. LXXXIV.*]

A HYMN OF PRAISE

MAKE a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he is God:
It is he that hath made us, and not we ourselves;
We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, and bless his name.
For the Lord is good; his mercy is everlasting;
And his truth endureth to all generations. [*Ps. C.*]

THE SPIRIT OF WORSHIP

ONE thing have I desired of the Lord, that will I seek after;
That I may dwell in the house of the Lord all the days of my life,
To behold the beauty of the Lord,
And to enquire in his temple.
For in the time of trouble he shall hide me in his pavilion:
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
Hear, O Lord, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face;
My heart said unto thee,
Thy face, Lord, will I seek.
[*Ps. XXVII.* 4, 5, 7, 8.]

CONGREGATION AND CHOIR

[*In this Psalm the questions were sung by the congregation and answered by the choir.*]

WHO shall ascend into the hill of the Lord?
Or who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek him,
That seek thy face, O Jacob.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory? The Lord of hosts,
He is the King of glory.
[*Ps. XXIV.* 3–10.]

THE MUSIC OF THE SANCTUARY

PRAISE ye the Lord.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet:
Praise him with the psaltery and harp.
Praise him with the timbrel and dance:
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.
Let every thing that hath breath praise the Lord.
Praise ye the Lord. [*Ps. CL.*]

SERVING THE LORD

LORD, who shall abide in thy tabernacle ?
Who shall dwell in thy holy hill ?
He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.
He that backbiteth not with his tongue,
Nor doeth evil to his neighbour,
Nor taketh up a reproach against his neighbour.
In whose eyes a vile person is contemned ;
But he honoureth them that fear the LORD.
He that sweareth to his own hurt, and changeth not.

[*Ps. XV.* 1–4.]

A CONFESSION OF FAITH

ALL the kings of the earth shall praise thee, O LORD,
When they hear the words of thy mouth.
Yea, they shall sing in the ways of the LORD :
For great is the glory of the LORD.
Though the LORD be high, yet hath he respect unto the lowly :
But the proud he knoweth afar off.
Though I walk in the midst of trouble, thou wilt revive me :
Thou shalt stretch forth thine hand against the wrath of mine enemies,
And thy right hand shall save me.
The LORD will perfect that which concerneth me :
Thy mercy, O LORD, endureth for ever :
Forsake not the works of thine own hands. [*Ps. CXXXVIII.* 4–8.]

DEVOUT MEDITATIONS

THE LORD IS MY SHEPHERD

THE LORD is my shepherd ; I shall not want.
He maketh me to lie down in green pastures :
He leadeth me beside the still waters.
He restoreth my soul :
He leadeth me in the paths of righteousness
For his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil : for thou art with me ;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies :
Thou anointest my head with oil ;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life :
And I will dwell in the house of the LORD for ever.

[*Ps. XXIII.*]

THE HEAVENLY FATHER

THE LORD is merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide :
Neither will he keep his anger for ever.
He hath not dealt with us after our sins ;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.

As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his commandments to do them.

[*Ps. CIII.* 8–18.]

THE LAW OF THE LORD

THE law of the LORD is perfect, converting the soul:
The testimony of the LORD is sure, making wise the simple.
The statutes of the LORD are right, rejoicing the heart:
The commandment of the LORD is pure, enlightening the eyes.
The fear of the LORD is clean, enduring for ever:
The judgments of the LORD are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
And in keeping of them there is great reward. [*Ps. XIX.* 7–11.]

THOUGHTS AT SUNRISE AND SUNSET

I WILL lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the LORD,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The LORD is thy keeper:
The LORD is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The LORD shall preserve thee from all evil:
He shall preserve thy soul.
The LORD shall preserve thy going out and thy coming in
From this time forth, and even for evermore. [*Ps. CXXI.*]

AT THE END OF THE ROAD

O LORD, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou compassest my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O LORD, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.

Whither shall I go from thy spirit ?
Or whither shall I flee from thy presence ?
If I ascend up into heaven, thou art there :
If I make my bed in hell, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea ;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall cover me ;
Even the night shall be light about me.
Yea, the darkness hideth not from thee ;
But the night shineth as the day :
The darkness and the light are both alike to thee.

[*Ps. CXXXIX.* 1–12.]

WHAT IS MAN?

O LORD our Lord,
How excellent is thy name in all the earth !
Who hast set thy glory above the heavens.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained ;
What is man, that thou art mindful of him ?
And the son of man, that thou visitest him ?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour.
Thou madest him to have dominion over the works of thy hands ;
Thou hast put all things under his feet :
All sheep and oxen,
Yea, and the beasts of the field ;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O LORD our Lord, how excellent is thy name in all the earth !

[*Ps. VIII.*]

FIRESIDE COUNSEL

COME, ye children, hearken unto me :
I will teach you the fear of the LORD.
What man is he that desireth life,
And loveth many days, that he may see good ?
Keep thy tongue from evil.
And thy lips from speaking guile.
Depart from evil, and do good ;
Seek peace, and pursue it.
The eyes of the LORD are upon the righteous,
And his ears are open unto their cry.
The face of the LORD is against them that do evil,
To cut off the remembrance of them from the earth.
The righteous cry, and the LORD heareth,
And delivereth them out of all their troubles.
The LORD is nigh unto them that are of a broken heart :
And saveth such as be of a contrite spirit.
Many are the afflictions of the righteous :
But the LORD delivereth him out of them all.
Evil shall slay the wicked :
And they that hate the righteous shall be desolate.
The LORD redeemeth the soul of his servants :
And none of them that trust in him shall be desolate.

[*Ps. XXXIV.* 11–19, 21, 22.]

REFLECTIONS IN THE COUNTRY

BLESSED is the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the LORD;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.
The ungodly are not so:
But are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the LORD knoweth the way of the righteous:
But the way of the ungodly shall perish. [*Ps. I.*]

THE SAFE REFUGE

HE that dwelleth in the secret place of the most High
Shall abide under the shadow of the Almighty.
I will say of the LORD, He is my refuge and my fortress:
My God; in him will I trust.
Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his feathers,
And under his wings shalt thou trust:
His truth shall be thy shield and buckler.
Thou shalt not be afraid for the terror by night;
Nor for the arrow that flieth by day;
Nor for the pestilence that walketh in darkness;
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold
And see the reward of the wicked.
Because thou hast made the LORD, which is my refuge,
Even the most High, thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under feet.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him:
I will be with him in trouble;
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.
[*Ps. XCI.*]

Proverbs

A Book of Heavenly Wisdom

Wise and homely maxims of good citizenship for the instruction of those who had not been used to city life.

FORGET NOT MY LAW

MY son, forget not my law; but let thine heart keep my commandments.

For length of days, and long life, and peace, shall they add to thee.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.

So shalt thou find favour and good understanding in the sight of God and man.

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. [*Prov. III.* 1–6.]

KEEP THY HEART

KEEP thy heart with all diligence; for out of it are the issues of life.

Put away from thee a froward mouth, and perverse lips put far from thee.

Let thine eyes look right on, and let thine eyelids look straight before thee.

Ponder the path of thy feet, and let all thy ways be established.

Turn not to the right hand nor to the left: remove thy foot from evil. [*Prov. IV.* 23–27.]

A MERRY HEART

A MERRY heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

Better is little with the fear of the LORD than great treasure and trouble therewith.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife. [*Prov. XV.* 13–18.]

A WISE MAN

HAPPY is the man that findeth wisdom, and the man that getteth understanding.

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honour.

Her ways are ways of pleasantness, and all her paths are peace.

She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

[*Prov. III.* 13–18.]

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

Pride goeth before destruction, and an haughty spirit before a fall.

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he.

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.

[*Prov. XVI.* 16–22.]

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

[*Prov. IV.* 7–9.]

The heart of the wise teacheth his mouth, and addeth learning to his lips.

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

There is a way that seemeth right unto a man, but the end thereof are the ways of death.

[*Prov. XVI.* 23–25.]

A wise son maketh a glad father: but a foolish man despiseth his mother. [*Prov. XV.* 20.]

A NOBLE WOMAN

WHO can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of

her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates. [*Prov. XXXI.* 10–31.]

A FALSE BALANCE

A FALSE balance is abomination to the Lord: but a just weight is his delight.

When pride cometh, then cometh shame: but with the lowly is wisdom.

The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

Riches profit not in the day of wrath: but righteousness delivereth from death.

The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. [*Prov. XI.* 1–6.]

THE FIELD OF THE SLOTHFUL

I WENT by the field of the slothful, and by the vineyard of the man void of understanding;

And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I saw, and considered it well: I looked upon it, and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth; and thy want as an armed man. [*Prov. XXIV.* 30–34.]

The slothful man saith, There is a lion in the way; a lion is in the streets.

As the door turneth upon his hinges, so doth the slothful upon his bed.

The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

The sluggard is wiser in his own conceit than seven men that can render a reason. [*Prov. XXVI.* 13–16.]

Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? [*Prov. VI.* 6–9.]

WHO HATH SORROW?

WHO hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that

lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me, shalt thou say, and I was not sick ; they have beaten me, and I felt it not : when shall I awake ? I will seek it yet again. [*Prov. XXIII.* 29–35.]

THE SOFT ANSWER

A SOFT answer turneth away wrath : but grievous words stir up anger.

The tongue of the wise useth knowledge aright : but the mouth of fools poureth out foolishness.

A wholesome tongue is a tree of life : but perverseness therein is a breach in the spirit.

[*Prov. XV.* 1–4.]

The tongue of the just is as choice silver : the heart of the wicked is little worth.

The lips of the righteous feed many : but fools die for want of wisdom. [*Prov. X.* 20, 21.]

SIX HATEFUL THINGS

THESE six things doth the LORD hate ; yea, seven are an abomination unto him :

A proud look, a lying tongue, and hands that shed innocent blood,

An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness that speaketh lies, and him that soweth discord among brethren. [*Prov. VI.* 16–19.]

THY FATHER'S COMMANDMENT

MY son, keep thy father's commandment, and forsake not the law of thy mother :

Bind them continually upon thine heart, and tie them about thy neck.

When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with thee.

For the commandment is a lamp, and the law is light ; and reproofs of instruction are the way of life.

[*Prov. VI.* 20–23.]

Ecclesiastes

The Voice of the Preacher

Words of counsel from a collection of reflections upon life.

THE DAYS OF THY YOUTH

REJOICE, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

Therefore remove sorrow from thy heart, and put away evil from thy flesh. [*Eccles. XI.* 9, 10.]

REMEMBER THY CREATOR

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

[*Eccles. XII.* 1–7.]

SOWING AND REAPING

HE that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. [*Eccles. XI.* 4, 6.]

A POOR WISE MAN

THIS wisdom have I seen also under the sun, and it seemed great unto me.

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it.

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

The words of wise men are heard in quiet, more than the cry of him that ruleth among fools.

Wisdom is better than weapons of war: but one sinner destroyeth much good. [*Eccles. IX.* 13–18.]

THE WHOLE DUTY OF MAN

LET us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

[*Eccles. XII.* 13, 14.]

Job

A Book of Conversations

Between a good man and his friends upon the sufferings of righteous people.

A PERFECT MAN

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed [*avoided*] evil. This man was the greatest of all the men of the east.

And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

[*Job I.* 1–5.]

HIS GOD

NOW there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

And the LORD said unto Satan, Whence comest thou?

Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

[*Job I.* 6–12.]

HIS TRIALS

AND there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The

Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword ; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house : and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead ; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

And said, The LORD gave, and the LORD hath taken away ; blessed be the name of the LORD.

In all this Job sinned not, nor charged God foolishly.

[*Job I.* 13–22.]

HIS ENEMY

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

And the LORD said unto Satan, From whence comest thou ?

And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, he is in thine hand ; but save his life.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal ; and he sat down among the ashes. [*Job II.* 1–8.]

HIS WIFE

THEN said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

But he said unto her, Thou speakest as one of the foolish women speaketh. What ? shall we receive good at the hand of God, and shall we not receive evil ? In all this did not Job sin with his lips.

[*Job II.* 9, 10.]

HIS FRIENDS

NOW when Job's three friends heard of all this evil that was come upon him, they came every one from his own place ; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite : for they had made an appointment together to come to mourn with him and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept ; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him : for they saw that his grief was very great. [*Job II.* 11–13.]

[*Perhaps we should call them neighbours rather than friends, because they were not very friendly to Job. Instead of sympathizing with him, and helping him in his trial, they said he must be a very wicked man and that all the suffering that had come to him was due to his own personal sins. They believed sin brought suffering. So it does, but they erred in saying that all sufferings and afflictions are the direct result of personal sins. The opening chapters of this book shew that there may be another reason.*

Job was innocent of the sins with which his neighbours charged him; and he believed that God would eventually make the reason of his trial plain to him. In the end God speaks to him, and that is enough for this perfect man. He does not ask to have all the mysteries of God's Providence explained. He only wants to be sure that in his afflictions God has not forsaken him. When God speaks to him, he is ashamed that he had ever had any doubt about it.

We have not given the debate between Job and his friends. It cannot be shortened satisfactorily, and is too long for this volume. We have, however, indicated its argument, and follow with a selection of verses, which reveal Job's character, and the way his problem was solved.]

JOB'S FAITH AND HOPE

THOUGH he slay me, yet will I trust in him:
But I will maintain mine own ways before him. [*Job XIII.* 15.]
Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
Oh that my words were now written!
Oh that they were printed in a book!
That they were graven with an iron pen and lead
In the rock for ever!
For I know that my redeemer liveth,
And that he shall stand at the latter day upon the earth:
And though after my skin worms destroy this body,
Yet in my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another;
Though my reins be consumed within me. [*Job XIX.* 21–27.]
Behold, I go forward, but he is not there;
And backward, but I cannot perceive him:
On the left hand, where he doth work, but I cannot behold him:
He hideth himself on the right hand, that I cannot see him:
But he knoweth the way that I take:
When he hath tried me, I shall come forth as gold.
[*Job XXIII.* 8–10.]

THE LORD'S ANSWER

THEN the LORD answered Job out of the whirlwind, and said,
Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and answer thou me.
Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened?
Or who laid the corner-stone thereof,
When the morning-stars sang together,
And all the sons of God shouted for joy?

Or who shut up the sea with doors,
When it brake forth as if it had issued out of the womb?
When I made the cloud the garment thereof,
And thick darkness a swaddling-band for it,
And brake up for it my decreed place,
And set bars and doors,
And said, Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?

Hast thou commanded the morning since thy days;
And caused the day-spring to know his place;
That it might take hold of the ends of the earth,
That the wicked might be shaken out of it?
It is turned as clay to the seal;
And they stand as a garment.
And from the wicked their light is withholden,
And the high arm shall be broken.

Hast thou entered into the springs of the sea?
Or hast thou walked in the search of the depth?
Have the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?
Hast thou perceived the breadth of the earth?
Declare, if thou knowest it all.

Where is the way where light dwelleth?
And as for darkness, where is the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths to the house thereof?
Knowest thou it, because thou wast then born?
Or because the number of thy days is great?
Hast thou entered into the treasures of the snow?
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?

By what way is the light parted,
Which scattereth the east wind upon the earth?
Who hath divided a watercourse for the overflowing of waters,
Or a way for the lightning of thunder;
To cause it to rain on the earth, where no man is;
On the wilderness, wherein there is no man;
To satisfy the desolate and waste ground;
And to cause the bud of the tender herb to spring forth?

Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hid as with a stone,
And the face of the deep is frozen.

Canst thou bind the sweet influences of Pleiades,
Or loose the bands of Orion?
Canst thou bring forth Mazzaroth [*the signs of the Zodiac*] in his season?

Or canst thou guide Arcturus with
his sons [*the Bear with the three stars—or sons—which we call the tail*] ?
Knowest thou the ordinances of heaven ?
Canst thou set the dominion thereof in the earth ?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee ?
Canst thou send lightnings, that they may go,
And say unto thee, Here we are ?

[*Job XXXVIII.* 1–35.]

JOB'S HUMILITY

THEN Job answered the LORD, and said,

Behold, I am vile ; what shall I answer thee ?
I will lay mine hand upon my mouth.
Once have I spoken ; but I will not answer :
Yea, twice ; but I will proceed no further. [*Job XL.* 3–5.]

I know that thou canst do every thing,
And that no thought can be withholden from thee.
I have heard of thee by the hearing of the ear :
But now mine eye seeth thee.
Wherefore I abhor myself, and repent
In dust and ashes.

[*Job XLII.* 2, 5, 6.]

JOB'S PRAYER

AND it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends : for ye have not spoken of me the thing that is right, as my servant Job hath. My servant Job shall pray for you : for him will I accept.

And the LORD turned the captivity of Job, when he prayed for his friends : also the LORD gave Job twice as much as he had before.

[*Job XLII.* 7, 10.]

Kings

The End of the Kingdom

How the enemies of God, inside and outside the nation, wrecked the dream of a glorious kingdom.

SOLOMON'S IDOLATRY

IT came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

Then did Solomon build an high place [*a tower*] for Chemosh, the abomination of Moab, in the hill that is before [*on the east of*] Jerusalem; and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives which burnt incense, and sacrificed unto their gods.

And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

[*Not only was it wrong to erect temples to these idols, as Solomon had done, but the worship connected with them included practices which were condemned by the Law of God. Ashtoreth was the heathen goddess of the stars and the moon. Milcom was another name for Molech, the god of the sun. It is not known what Chemosh represented, but the manner of his worship was evil in the eyes of the Lord.*]

Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen. [1 *Kings XI.* 4–13.]

THE PROPHET OF GOD

AND Jeroboam the son of Nebat, Solomon's servant, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

[*Jeroboam was known as the great castle builder of his time. Millo was probably a rampart protecting the city fortress.*]

The man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

And it came to pass at that

time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

And Ahijah caught the new garment that was on him [*a square piece of cloth that was wrapped round his body*], and rent it in twelve pieces: and he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen to put my name there.

And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

And I will for this afflict the seed of David, but not for ever.

Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

[1 *Kings XI*. 26–40.]

THE DEATH OF SOLOMON

THE time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead. [1 *Kings XI*. 41–43.]

JERUSALEM

AT the death of Solomon, the glorious city of Jerusalem, the pride and hope of the people of God, was darkened and dishonoured by the evils which the king had introduced. For two hundred years it lies in the shadows, while the sacred historians tell the story of the city which attempted to take its place in the hearts of the tribes of Israel.

Through the foolishness of Solomon's son the kingdom was divided. The northern kingdom comprised ten tribes, and was known as the Kingdom of Israel. It was also known as the Kingdom of Samaria, and of Ephraim. The southern tribe of Judah, and part of the tribe of Benjamin, made the Kingdom of Judah.

THE RISE OF SAMARIA

JERUSALEM DESERTED

REHOBOAM went to Shechem: for all Israel were come to Shechem to make him king.

And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) that they sent and called him.

And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, Whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. [1 *Kings XII.* 1–11.]

SOLOMON'S SON'S FOLLY

SO Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah unto Jeroboam.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

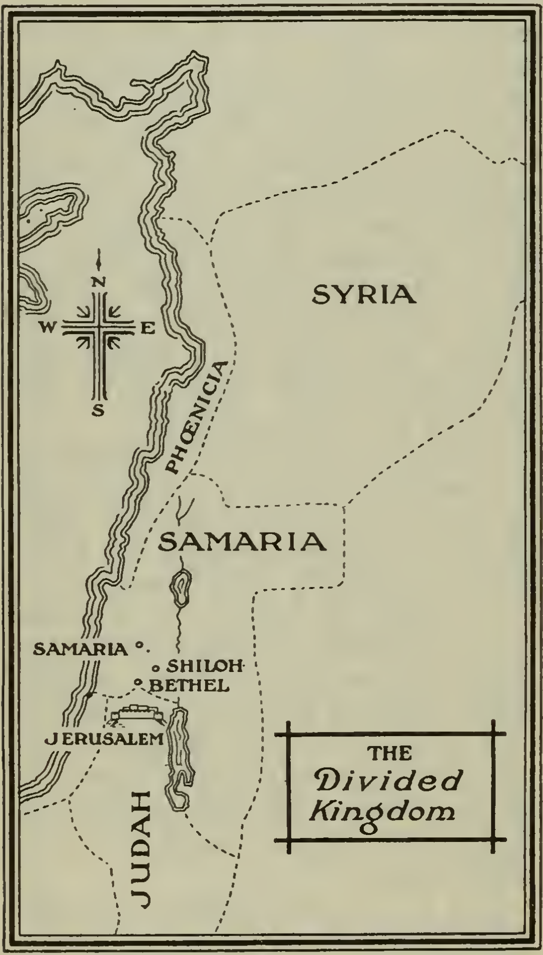
Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died.

Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

[1 *Kings XII.* 12–18.]

THE KING OF THE REBELS

AND it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. [1 *Kings XII.* 20.]



ISRAEL OCCUPIED SAMARIA

THE REJECTED KING

WHEN Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, and unto all the house of Judah and Benjamin, saying,

Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned.

[1 *Kings XII.* 21–24.]

THE KINGDOM OF ISRAEL

THERE were social and religious reasons for the break with Jerusalem. The leaders of the northern kingdom would have said that they separated from Judah and Benjamin to preserve their faith and freedom. Unfortunately they did not keep either, but sank into lower forms of idolatry and serfdom than those which the kingdom of the south developed.

At the outset, however, they appeared to have much in their favour. All the chief seats of secular and religious greatness were in the north, Bethel, Shechem, Ramah, Gilgal, etc. Up to the time of David all the chief rulers had come from their tribes—Joshua, Deborah, Gideon, Samuel, etc. What they made of their opportunity is the story of the following chapters.

Socially and nationally the division of the kingdom was a disaster for both Israel and Judah. Without unity they could never hope to stand against their enemies or become a great nation. But spiritually the division enriched the race and the world, for it brought a knowledge of God and of God's relation to men, which could not have been known otherwise, and which humanity could ill afford to have missed.

ISRAEL'S SIN

THEN Jeroboam built Shechem in mount Ephraim, and dwelt therein.

And Jeroboam said in his heart, Now shall the kingdom return to the house of David : if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem : behold thy gods, O Israel, which brought thee up out of the land of Egypt.

And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin : for the people went to worship before the one, even unto Dan.

And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

And Jeroboam ordained a feast, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el.

[1 *Kings XII.* 25–32.]

[*It was because he made an image of God that Jeroboam sinned, though in setting up an image it was his intention to keep his followers from worshipping the idols of the heathens. He broke the second commandment, and his people, learning to worship God under the form of an image, soon began to worship the images or idols of false and foreign gods. Bethel was selected as a rival centre of worship to Jerusalem because of its many sacred associations with the religious leaders of the People of God.*]

A PROPHET OF JUDAH AT BETHEL

AND, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el : and Jeroboam stood by the altar to burn incense.

And he cried against the altar in the word of the Lord, and said, O altar, altar ! thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name ; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken ; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored again, and became as it was before.

[1 *Kings XIII.* 1–6.]

THE KING AND THE PROPHET

AND the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

And the man of God said unto

the king, If thou wilt give me half thine house I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

So he went another way, and returned not by the way that he came to Beth-el. [1 *Kings XIII.* 7–10.]

THE DISOBEDIENT PROPHET

NOW there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

And their father said unto them, What way went he? for his sons had seen what way the man of God went which came from Judah.

And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode thereon, and went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah?

And he said, I am.

Then he said unto him, Come home with me, and eat bread.

And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

So he went back with him, and did eat bread in his house, and drank water.

And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

And it came to pass after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

[1 *Kings XIII.* 11–23.]

THE DEATH OF THE PROPHET

AND when he was gone, a lion met him by the way, and slew him; and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord; therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.

And he spake to his sons, saying, Saddle me the ass. And they saddled him.

He went, and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother!

And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: for the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass. [1 *Kings XIII.* 24–32.]

THE KING'S EVIL WAYS

AFTER this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

[1 *Kings XIII.* 33, 34.]

THE KING'S SICK SON

AT that time Abijah the son of Jeroboam fell sick.

And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes:

But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

Therefore, behold, I will bring evil upon the house of Jeroboam.

Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him : for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

Moreover the LORD shall raise up a king over Israel, who shall cut off the house of Jeroboam.

For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin.

And Jeroboam's wife arose, and departed, and came to Tirzah : and when she came to the threshold of the door, the child died.

And they buried him ; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

[1 *Kings XIV.* 1–18.]

FROM JEROBOAM TO AHAB

AFTER Jeroboam, Nadab *his son reigned over Israel, and reigned wickedly. But he was not long on the throne. One of his soldiers, named* Baasha, *slew him, and took possession of the kingdom, keeping it for twenty-four years and continuing the sins of Jeroboam.*

When his son Elah *came to the throne there was another revolt.* Zimri, *the captain of the royal forces, seeing the young king drinking in the house of a servant, slew him, and was acclaimed king in his stead. But when the news reached the rest of the army, which was away fighting the Philistines, the soldiers elected their own captain,* Omri, *to be their king, and marched against Zimri, who, seeing the army advancing, shut himself in the royal palace, set fire to it, and perished in the flames.*

Omri *now ruled the northern kingdom, and was perhaps its greatest ruler. To him belongs the honour of building the city which was to rival Jerusalem, and be the proud capital of Israel for nearly two hundred years. For two talents of silver he bought the hill on which Samaria stands, and the fact that it took the armies of Assyria three years to capture it shews how wise was his choice. Under his leadership Israel became a strong and powerful nation, but he did not improve the religious life of the people.*

After a reign of twelve years his son Ahab *came to the throne. A secular account of his reign might regard him as an able and successful ruler, but the Scripture narrative, which measures the lives of kings and subjects by higher standards than those of material prosperity, speaks of Ahab as a traitor to God and His people. He permitted the worship of other gods than Jehovah in his kingdom.*

His wife, Jezebel, the daughter of a heathen monarch, worshipped Baal, and in the royal city of Samaria erected altars for his worship. Priests of Baal were appointed, and the people of Israel were encouraged to serve these foreign idols.

It was for this reason that God sent His prophet Elijah to the northern kingdom. He challenged the prophets of Baal, and championed the cause of God, though in doing so he had to suffer the wrath of the king and the bitter anger of the queen. But through all the dangers he had to face God sustained him.

THE PROPHETS OF SAMARIA

ELIJAH

[*A prophet is a seer, a man who looks upon life with clear vision, who sees more than others because God opens his eyes to the truth. Sometimes he sees something new, but often it is a forgotten or neglected truth that he rediscovers. Elijah is a prophet in the latter sense. He does not reveal a new truth, but he is the champion of a forgotten one. The Israelites were God's people. God demanded from them absolute loyalty. To share it with any heathen idol was treason. Hence Elijah's condemnation of the king and people.*]

AND Elijah the Tishbite, who was of the inhabitants of Gilead [*the tribes beyond Jordan*], said unto Ahab,

As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

[1 *Kings XVII.* 1.]

ELIJAH AND THE RAVENS

AND the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before [*east of*] Jordan.

And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

[1 *Kings XVII.* 2–7.]

A HANDFUL OF MEAL

AND the word of the LORD came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath.

And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

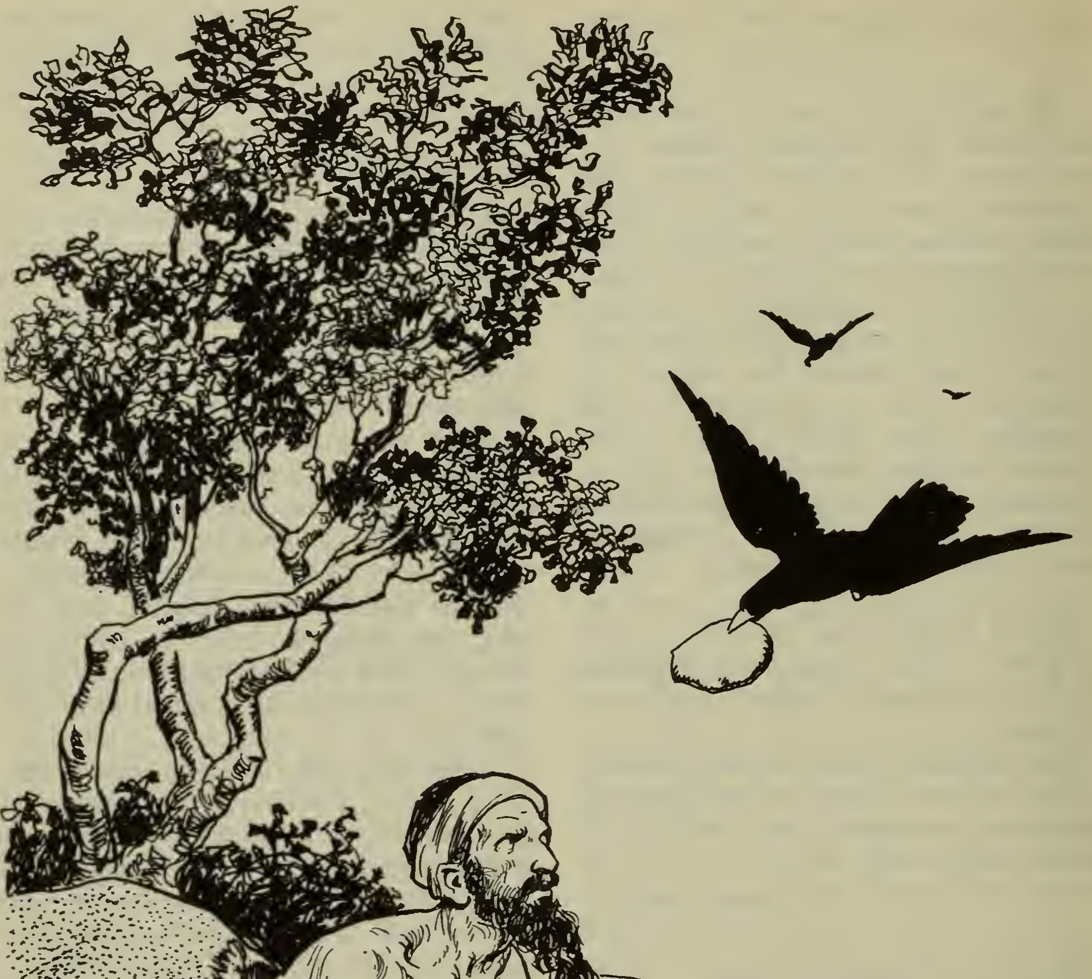
And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

[1 *Kings XVII.* 8–16.]



ELIJAH FED BY THE RAVENS

THE WIDOW'S SON

AND it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son.

And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said; See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

[1 *Kings XVII.* 17–24.]

[*An ancient Jewish tradition says that this boy became the attendant of Elijah, and was in after years the prophet Jonah, who, rather than preach in Nineveh, resolved to flee to Tarshish; see page* 249.]

ELIJAH AND AHAB

AND it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly: for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

[1 *Kings XVIII.* 1–6.]

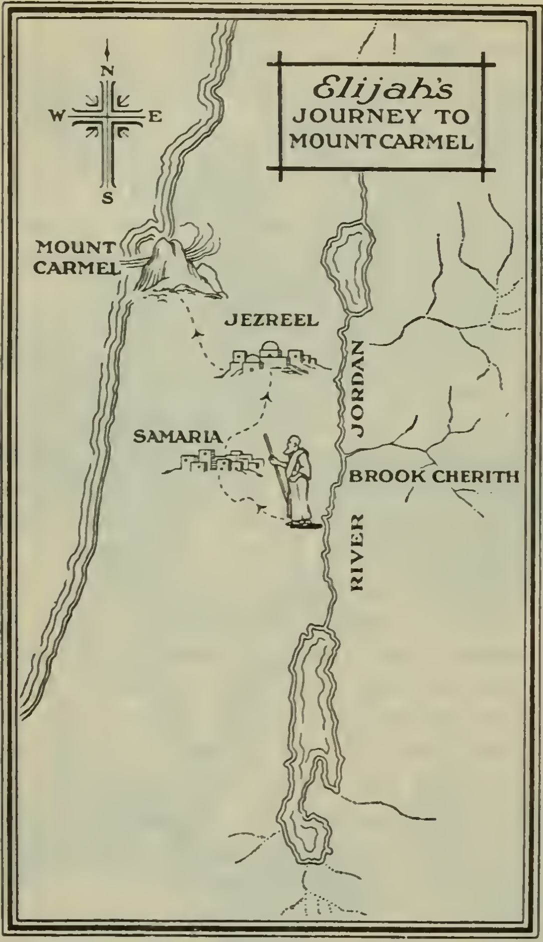
THE KING'S SERVANT

AND as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

And now thou sayest, Go, tell thy lord, Behold, Elijah is here.



FROM CHERITH TO CARMEL

And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. [1 *Kings XVIII.* 7–16.]

THE CONTEST ON CARMEL

AND it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God.

And all the people answered and said, It is well spoken.

[1 *Kings XVIII.* 17–24.]

THE PROPHETS OF BAAL

AND Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. [1 *Kings XVIII.* 25–29.]

THE PROPHET OF GOD

AND Elijah said unto all the people, Come near unto me.

And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

[1 *Kings XVIII.* 30–35.]

THE ANSWER OF GOD

AND it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. [1 *Kings XVIII.* 36–40]

THE PROMISE OF RAIN

AND Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink.

And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand.

And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel [*thus shewing honour to the king whom he had rebuked*] [1 *Kings XVIII.* 41–46.]

JEZEBEL'S THREAT

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.

And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.
[1 *Kings XIX.* 1–3.]

ELIJAH'S FLIGHT

BUT he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. [1 *Kings XIX.* 4–8.]

THE STILL SMALL VOICE

AND he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken they covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat shalt thou anoint to be prophet in thy room.

And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

[1 *Kings XIX.* 9–18.]

THE CALL OF ELISHA

SO he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

[1 *Kings XIX.* 19–21.]

NABOTH'S VINEYARD

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

[1 *Kings XXI.* 1–6.]

JEZEBEL'S SIN

AND Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

[1 *Kings XXI.* 7–14.]

AHAB'S SIN

AND it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

[1 *Kings XXI.* 15, 16.]

GOD'S MESSENGER

AND the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession?

And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

[1 *Kings XXI.* 17–19.]

A MESSAGE OF DOOM

AND Ahab said to Elijah, Hast thou found me, O mine enemy?

And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

Behold, I will bring evil upon thee, and will take away thy posterity, and will make thine house like the house of Jeroboam, and like the house of Baasha, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. [1 *Kings XXI.* 20–24.]

AHAB'S PENITENCE

THERE was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me ? because he humbleth himself before me, I will not bring the evil in his days : but in his son's days will I bring the evil upon his house. [1 *Kings XXI.* 25–29.]

THE KINGS OF JUDAH AND ISRAEL

AND they continued three years without war between Syria and Israel.

And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

And [*Ahab*] the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the king of Syria ?

[*Ramoth-gilead, which they sought to recover from the Syrians, was the eastern outpost fortress of the kingdom of Israel. Without this stronghold Israel was in constant danger of attack.*]

And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead ?

And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. [1 *Kings XXII.* 1–4.]

THEY CONSULT THE PROPHETS

AND Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear ?

And they said, Go up ; for the Lord shall deliver it into the hand of the king.

And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him ?

And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD : but I hate him ; for he doth not prophesy good concerning me, but evil.

And Jehoshaphat said, Let not the king say so.

Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria ; and all the prophets prophesied before them.

And Zedekiah the son of Chenaanah made him horns of iron : and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper : for the LORD shall deliver it into the king's hand.

And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth : let thy word, I pray thee, be like the word of one of them, and speak that which is good.

And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.

So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king.

[1 *Kings XXII.* 5–15.]

MICAIAH'S PROPHECY

AND the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?

And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace.

And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?

And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. [1 *Kings XXII.* 16–25.]

HE IS THROWN INTO PRISON

AND the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you. [1 *Kings XXII.* 26–28.]

THE BATTLE

SO the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. [1 *Kings XXII.* 29–33.]

AHAB IS SLAIN

AND a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria; and they buried the king in Samaria.

And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

[1 *Kings XXII.* 34–40.]

THE SON OF AHAB

THEN Moab rebelled against Israel after the death of Ahab.

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?

Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

And he said unto them, What manner of man was he which came up to meet you, and told you these words?

And they answered him, He was a hairy man [*he wore a hair mantle, which was the dress of a prophet*], and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

[2 *Kings I.* 1–8.]

ELIJAH'S DELIVERANCE

THEN the king sent unto him a captain of fifty with his fifty. And he went up to him : and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties : therefore let my life now be precious in thy sight.

And the angel of the Lord said unto Elijah, Go down with him : be not afraid of him. And he arose, and went down with him unto the king.

And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word ? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So he died according to the word of the Lord which Elijah had spoken.

[2 *Kings I.* 9–17.]

THE LAST JOURNEY OF ELIJAH

IT came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

And Elijah said unto Elisha, Tarry here, I pray thee ; for the Lord hath sent me to Beth-el.

And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day ?

And he said, Yea, I know it ; hold ye your peace.

And Elijah said unto him, Elisha, tarry here, I pray thee ; for the Lord hath sent me to Jericho.

And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day ?

And he answered, Yea, I know it ; hold ye your peace.

And Elijah said unto him, Tarry, I pray thee, here ; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

And fifty men of the sons of the

prophets went, and stood to view afar off: and they two stood by Jordan.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. [2 *Kings II.* 1–8.]

THE MANTLE OF ELIJAH

IT came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee.

And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

[*The double portion of the father's inheritance was the right of the first-born son. It did not mean twice the father's possessions, but two-thirds of them. This was Elisha's way of asking to be Elijah's true successor.*]

And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Wher is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. [2 *Kings II.* 9–15.]

A VAIN SEARCH

AND they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley.

And he said, Ye shall not send.

And when they urged him till he was ashamed, he said, Send.

They sent therefore fifty men; and they sought three days, but found him not.

And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not? [2 *Kings II.* 16–18.]

[*They may have thought Elijah had fallen to the earth, or that to preserve him from some grave danger God had transported the prophet to some safe refuge in the mountains. To lose Elijah altogether was a loss they feared to contemplate. According to their judgment Israel still needed him. But they were forbidden to seek him. They must find among themselves the means of carrying on his work. A portion of his spirit had passed to his disciple; and through Elisha the Israelites would discover that, although Elijah had gone, God would continue to guide the destinies of His People.*]

ELISHA

ISRAEL'S SECOND PROPHET

[Like Elijah, he was a champion of the worship of Jehovah, but there is a great difference between the work of the two men. Elijah was a stern preacher of righteousness and judgment. Elisha proclaimed the word of the Lord in gentler ways.]

THE men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth : but the water is naught, and the ground barren.

And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters ; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.

[2 *Kings II.* 19–22.]

MOCKING CHILDREN

AND he went up from thence unto Beth-el : and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head ; go up, thou bald head.

And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

And he went from thence to mount Carmel, and from thence he returned to Samaria.

[2 *Kings II.* 23–25.]

[For once Elisha seems to have assumed the stern manner of Elijah. It is so unlike the prophet we find in the other stories of his life that we wonder if we read the details aright. " Bald head " here really means shortness of hair at the back of the head. Elijah had long shaggy hair flowing over his shoulders. As it stands, the story is like an old-world picture, the details of which we cannot be sure about, but there is no mistaking the lesson it is intended to teach].

WAR AGAINST MOAB

IT came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me : wilt thou go with me against Moab to battle ?

And he said, I will go up : I am as thou art, my people as thy people, and my horses as thy horses.

And he said, Which way shall we go up ? [*The short way was across the Jordan ; the other way was round by the Dead Sea.*]

And he answered, The way through the wilderness of Edom.

So the king of Israel went, and the king of Judah, and the king of Edom : and they fetched a compass of seven days' journey [*they went round, a journey of seven days*] : and there was no water for the host, and for the cattle that followed them.

And the king of Israel said, Alas ! that the LORD hath called these three kings together, to deliver them into the hand of Moab !

[2 *Kings III.* 5–10.]

ELISHA IS CONSULTED

BUT Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him ?

And one of the king of Israel's servants answered and said, Here is Elisha, which poured water on the hands of Elijah.

And Jehoshaphat said, The word of the LORD is with him.

So the king of Israel and Jehoshaphat and the king of Edom went down to him.

And Elisha said unto the king of Israel, What have I to do with thee ? get thee to the prophets of thy father, and to the prophets of thy mother.

And the king of Israel said unto him, Nay : for the LORD hath called these three kings together, to deliver them into the hand of Moab.

And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel.

And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said, Thus saith the LORD, Make this valley full of ditches.

For thus saith the LORD, Ye shall not see wind, neither shall ye see rain ; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

And this is but a light thing in the sight of the LORD : he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

[2 *Kings III.* 11–20.]

MOAB IS DEFEATED

AND when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood : and they said, This is blood : the kings are surely slain, and they have smitten one another : now therefore, Moab, to the spoil.

And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them : but they went forward smiting the Moabites, even in their country.

And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom, but they could not.

[2 *Kings III.* 21–26.]

ELISHA AND THE DEBTORS

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead ; and thou knowest that thy servant did fear the LORD : and the creditor is come to take unto him my two sons to be bondmen.

And Elisha said unto her, What shall I do for thee ? tell me, what hast thou in the house ? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

[2 *Kings IV*. 1–7.]

THE FRIENDS OF THE PROPHET

AND it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?

And she answered, I dwell among mine own people.

And he said, What then is to be done for her?

And Gehazi answered, Verily she hath no child, and her husband is old.

And he said, Call her. And when he had called her, she stood in the door.

And he said, About this season, according to the time of life, thou shalt embrace a son.

And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman bare a son at that season that Elisha had said unto her, according to the time of life. [2 *Kings IV*. 8–17.]

A BOY RESTORED TO LIFE

AND when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, My head, my head.

And he said to a lad, Carry him to his mother.

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath.

And she said, It shall be well.

Then she saddled an ass, and

said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

So she went and came unto the man of God to mount Carmel [*a distance of* 15 *miles*].

And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child?

And she answered, It is well.

And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away.

And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me.

Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. [2 *Kings IV*. 18–37.]

A POT OF POTTAGE

AND Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe [*boil*] pottage for the sons of the prophets.

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds [*grapes*] his lap full, and came and shred them into the pot of pottage: for they knew them not.

So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.

But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot. [2 *Kings IV*. 38–41.]

ELISHA AND NAAMAN

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. [2 *Kings V.* 1–4.]

NAAMAN'S JOURNEY

AND the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver [*about* £3,750], and six thousand pieces of gold [*about* £13,500], and ten changes of raiment.

And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. [*The thought of appealing to Elisha evidently did not occur to him.*]

[2 *Kings V.* 5–7.]

AT THE PROPHET'S HOUSE

AND it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. [2 *Kings V.* 8–12.]

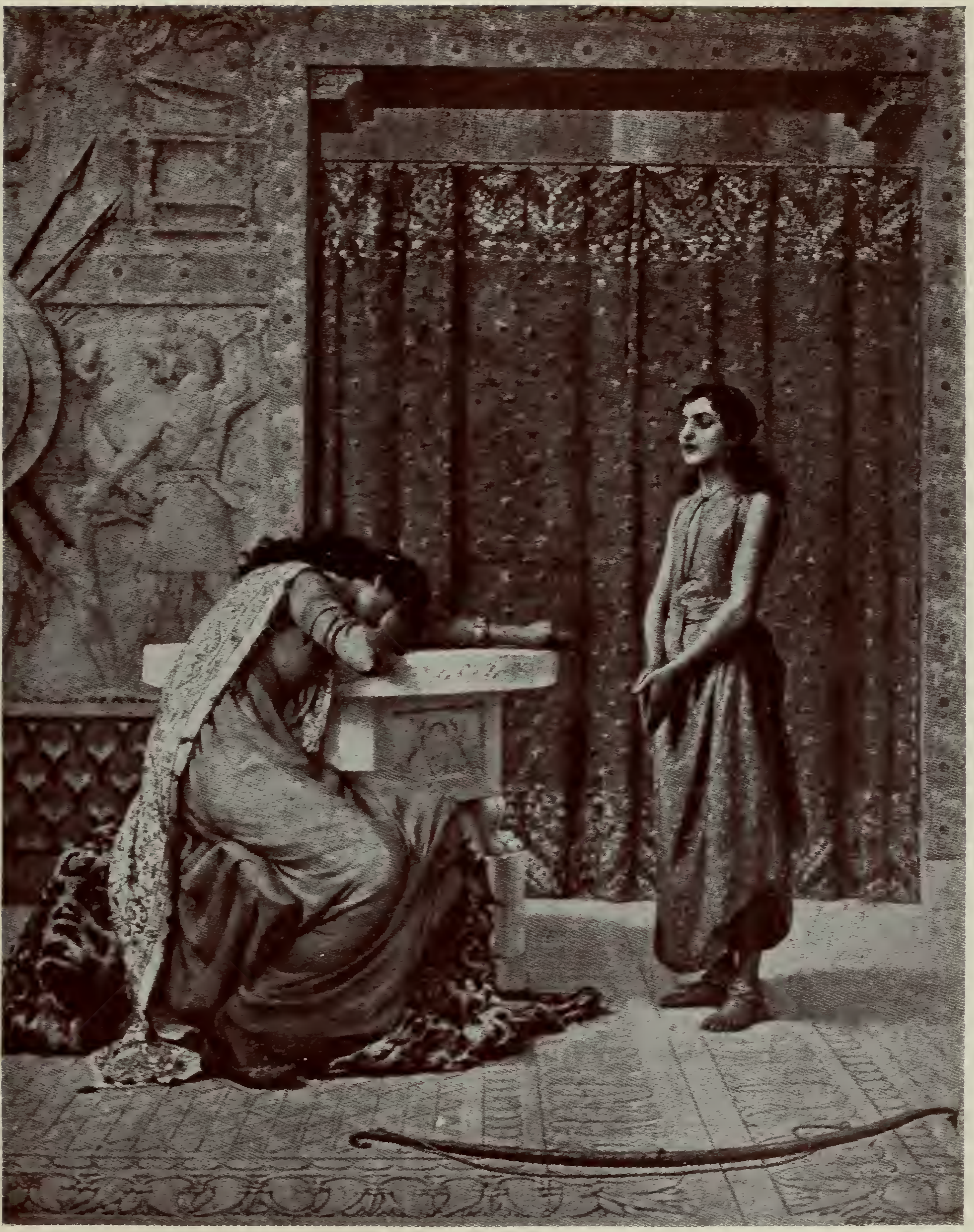
NAAMAN HEALED

AND his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. [2 *Kings V.* 13–14.]

ELISHA REFUSES ANY GIFT

AND he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but



NAAMAN'S WIFE *From the painting by F. W. W. Topham, R.I.*

in Israel: now therefore, I pray thee, take a blessing of thy servant.

But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

And he said unto him, Go in peace. So he departed from him a little way. [2 *Kings V.* 15–17, 19.]

ELISHA'S SERVANT

BUT Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take something of him. So Gehazi followed after Naaman.

And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver [*about* £340], and two changes of garments.

And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

[2 *Kings V.* 20–24.]

HIS PUNISHMENT

BUT he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi?

And he said, Thy servant went no whither.

And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.

And he went out from his presence a leper as white as snow.

[2 *Kings V.* 25–27.]

THE LOST AXE HEAD

THE sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell.

And he answered, Go ye.

And one said, Be content, I pray thee, and go with thy servants.

And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood.

But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

Therefore said he, Take it up to thee. And he put out his hand, and took it. [2 *Kings VI.* 1–7.]

THE SYRIAN INVASION

THEN the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

[2 *Kings VI.* 8–12.]

THE SYRIAN ARMY CAPTURED

AND he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

Therefore sent he thither horses, and chariots, and a great host: and they came by night and compassed the city about.

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see.

And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel. [2 *Kings VI.* 13–23.]

SAMARIA BESIEGED BY SYRIA

IT came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

And there was a great famine in Samaria. [2 *Kings VI.* 24, 25.]

Then Elisha said, Hear ye the word of the LORD; Thus saith the

Lord, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be ?

And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. [2 *Kings VII.* 1–2.]

THE LEPERS' DISCOVERY

AND there were four leprous men at the entering in of the gate : and they said one to another, Why sit we here until we die ? If we say, We will enter into the city, then the famine is in the city, and we shall die there : and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians : if they save us alive, we shall live ; and if they kill us, we shall but die.

And they rose up in the twilight, to go unto the camp of the Syrians : and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host : and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it ; and came again, and entered into another tent, and carried thence also, and went and hid it.

Then they said one to another, We do not well : this day is a day of good tidings, and we hold our peace : if we tarry till the morning light, some mischief will come upon us : now therefore come, that we may go and tell the king's household.

So they came and called unto the porter of the city : and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. And he called the porters ; and they told it to the king's house within. [2 *Kings VII.* 3–11.]

THE KING'S DOUBT

AND the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry ; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, and let us send and see.

They took therefore two chariot horses ; and the king sent after the host of the Syrians, saying, Go and see.

And they went after them unto Jordan : and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

[2 *Kings VII.* 12–15.]

THE PROPHET'S WORD FULFILLED

AND the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria: and that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

And so it fell out unto him: for the people trode upon him in the gate, and he died.

[2 *Kings VII.* 16–20.]

ISRAEL'S NEW KING

ELISHA the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead.

And when thou comest thither, look out there Jehu, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. [2 *Kings IX.* 1–3.]

JEHU IS ANOINTED KING

SO the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain.

And Jehu said, Unto which of all us?

And he said, To thee, O captain.

And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.

And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish.

And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

[2 *Kings IX.* 4–10.]

THE NEWS IN THE CAMP

THEN Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee?

And he said unto them, Ye know the man, and his communication.

And they said, It is false; tell us now.

And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

So Jehu conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.)

And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel. [2 *Kings IX.* 11–15.]

JEHU IN JEZREEL

SO Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company.

And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?

So there went one on horseback to meet him, and said, Thus saith the king, Is it peace?

And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace?

And Jehu answered, What hast thou to do with peace? turn thee behind me.

And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu; for he driveth furiously.

And Joram said, Make ready. And his chariot was made ready.

[2 *Kings IX.* 16–21.]

THE KING SLAIN

AND Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu?

And he answered, What peace, so long as the wickedness of thy mother Jezebel and her witchcrafts are so many?

And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.

And Jehu drew a bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

Then said Jehu to Bidkar his captain, Take up and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

[2 *Kings IX.* 21–26.]

JEZEBEL'S DEATH

WHEN Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?

And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three menservants.

And he said, Throw her down.

So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of her hands. Wherefore they came again, and told him.

And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel: so that they shall not say, This is Jezebel.

[2 *Kings IX.* 30–37.]

THE WORSHIPPERS OF BAAL

JEHU gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much.

Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

And Jehu went into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

And they brought forth the images out of the house of Baal, and burned them.

And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. Thus Jehu destroyed Baal out of Israel.

[2 *Kings X.* 18–28.]

ELISHA'S DEATH

NOW Elisha was fallen sick of his sickness whereof he died.

And Joash [*the son of Jehu and*] the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. [*Meaning that the prophet had been more to him than chariots and horsemen.*]

And Elisha died, and they buried him. [2 *Kings XIII.* 14, 20.]

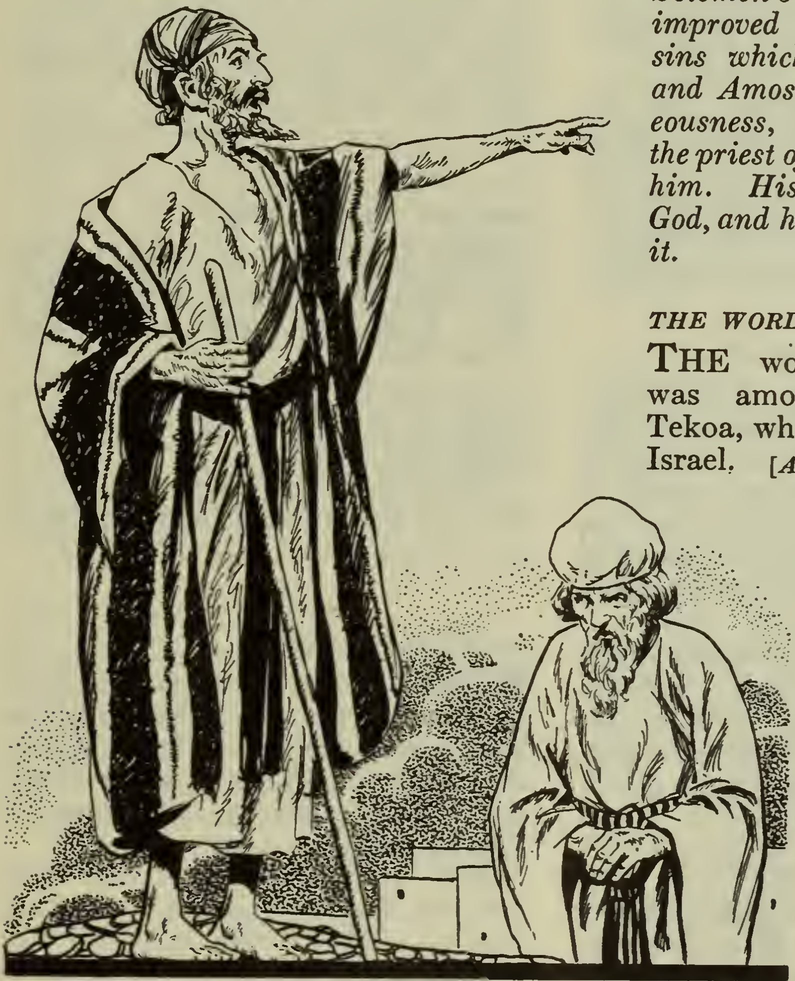
Amos

The Shepherd Prophet

ABOUT thirty years after the death of Elisha another prophet appeared in Samaria. He did not belong to the northern kingdom, but was a shepherd from the hills of Judea. In the silence of the lonely mountains God had found the man who would be His spokesman to Israel.

He is the first of the prophets whose message has been preserved in writing, and in the book that bears his name we have the words he uttered, when in the name of God he challenged the religion of the priests and the people.

Israel had entered upon days of prosperity and splendour. Another Jeroboam had ascended the throne, and brought to the kingdom wealth and commerce which recalled the glory of Solomon's reign. But with the improved conditions there were sins which deserved judgment, and Amos, the prophet of righteousness, declared it. In vain the priest of Bethel tried to silence him. His message was from God, and he fearlessly proclaimed it.



AMOS AND THE PRIEST OF BETHEL

THE WORDS OF AMOS

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel. [*Amos I.* 1.]

Thus saith the LORD, For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek. [*Amos II.* 6, 7.]

THE SINS OF ISRAEL

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth : therefore I will punish you for all your iniquities.

Can two walk together except they be agreed ? Shall a trumpet be blown in the city, and the people not be afraid ? [*Amos III.* 1–3, 6.]

THE COMING SIEGE

AN adversary there shall be even round about the land ; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

Thus saith the LORD ; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria. [*Amos III.* 11–12.]

THE ALTARS OF BETHEL

HEAR ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts, that in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el : and the horns of the altar shall be cut off, and fall to the ground.

And I will smite the winter house with the summer house ; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD. [*Amos III.* 13–15.]

THE CONTEST AT BETHEL

THEN Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel : the land is not able to bear all his words.

For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

Also Amaziah said unto Amos, O thou seer, flee thee away into the land of Judah, and there eat bread, and prophesy there : but prophesy not again any more at Beth-el : for it is the king's chapel, and it is the king's court.

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son ; but I was an herdman, and a gatherer of sycomore fruit : and the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

[*Amos VII.* 10–15.]

THE PLUMBLINE TEST

THUS he shewed me : and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

And the LORD said unto me, Amos, what seest thou ? And I said, A plumbline.

Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel. [*Amos VII.* 7, 8.]

SIFTING ISRAEL

BEHOLD, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth ; saving that I will not utterly destroy the house of Jacob, saith the LORD.

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. [*Amos IX.* 8–9.]

Hosea

The Home-loving Prophet

HOSEA was a native of the northern kingdom, and approached Israel with words of infinite tenderness and appeal.

Like Amos, he began to prophesy in the prosperous reign of Jeroboam the Second, but his mission extended beyond that of the shepherd prophet, for there are traces in his words of the disastrous times which followed this period of peace.

After Jeroboam a succession of rulers gained the throne by bloodshed, and only kept it by foreign alliances, which brought Assyria, the dreaded enemy of both kingdoms, into the country. One of the petty monarchs who had so gained the crown, purchased the support of the Assyrian king by heavily taxing his subjects. Later, another of these self-made kings withheld the payment of tribute ; consequently the king, Shalmaneser IV, laid siege to the capital.

It was during this period of unrest which preceded the Assyrian invasion that Hosea appealed, but appealed in vain, to his fellow-countrymen to return to God.

THE WORDS OF HOSEA

HEAR the word of the LORD, ye children of Israel : for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

[*Hosea IV.* 1.]

GOD'S APPEAL TO ISRAEL

O EPHRAIM [*Israel*] what shall I do unto thee ? for your goodness is as a morning cloud, and as the early dew it goeth away.

For I desired mercy, and not sacrifice ; and the knowledge of God more than burnt offerings.

[*Hosea VI.* 4–6.]

ISRAEL'S WICKEDNESS

SOW to yourselves in righteousness, reap in mercy ; break up your fallow ground : for it is time to seek the LORD, till he come and rain righteousness upon you.

Ye have plowed wickedness, ye have reaped iniquity ; ye have eaten the fruit of lies : because thou didst trust in thy way, in the multitude of thy mighty men.

Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled.

[*Hosea X.* 12–14.]

THE BANDS OF LOVE

WHEN Israel was a child, then I loved him, and called my son out of Egypt.

I taught Ephraim also to go, taking them by their arms ; but they knew not that I healed them.

I drew them with cords of a man, with bands of love : and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. And my people are bent to backsliding from me.

How shall I give thee up, Ephraim ? how shall I deliver thee, Israel ? [*Hosea XI.* 1–8.]

THE FALL OF SAMARIA

ISRAEL'S CAPTIVITY

[*The northern kingdom had been in existence just over two hundred years when the Assyrians besieged its capital.*]

THEN the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. And the king of Assyria took Samaria, and carried Israel away into Assyria.

For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: for they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

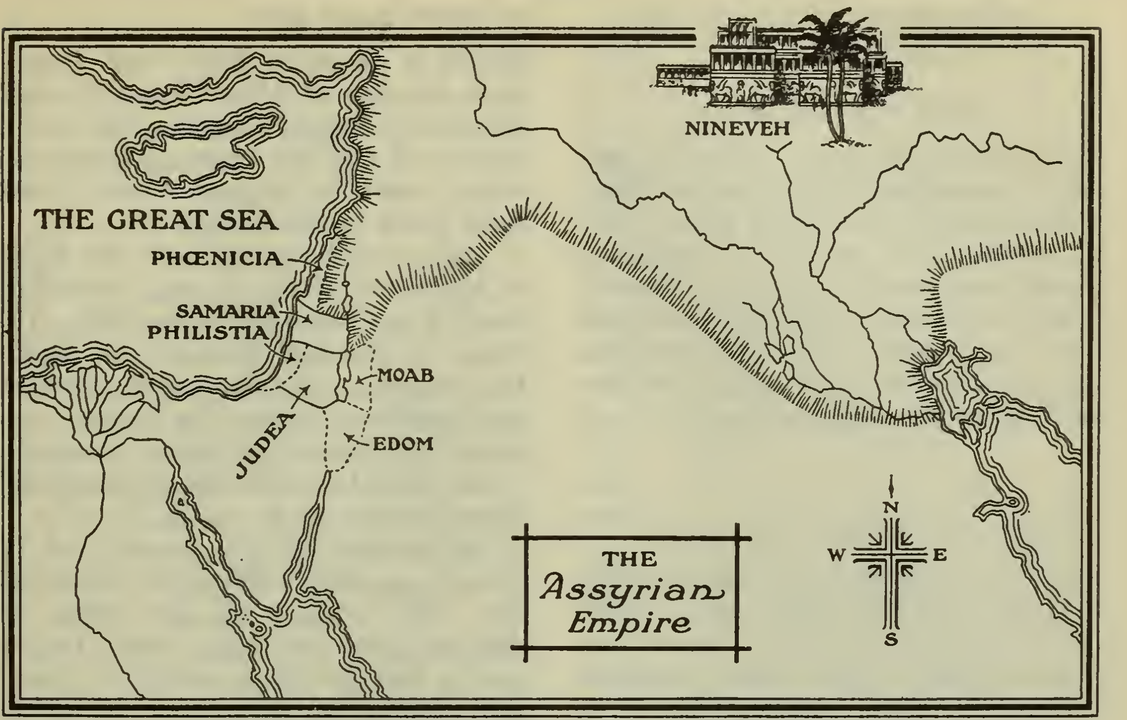
Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

For he rent Israel from the house of David; and they made Jeroboam king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the LORD removed Israel out of his sight, as he had said by all his servants the prophets.

So was Israel carried away out of their own land to Assyria unto this day. [2 *Kings XVII.* 5–18 20–23.]



THE LITTLE LAND OF ISRAEL AND THE VAST EMPIRE OF ASSYRIA

FOREIGNERS ENTER SAMARIA

AND the king of Assyria brought men from Babylon, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.

[2 *Kings XVII.* 24, 25.]

THEY DESIRE A PROPHET

WHEREFORE they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. [2 *Kings XVII.* 26–28.]

THEY SERVE IDOLS

HOWBEIT every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

[2 *Kings XVII.* 29, 32, 33.]

THE DELIVERANCE OF JERUSALEM

THE CITY OF GOD

WHEN Samaria fell, all eyes turned towards Jerusalem. What would happen to the Holy City? Did a similar fate await the capital of Judah and the descendants of David? Not for a hundred and fifty years, and only then because there was no other way of removing the evils that were corrupting the people of God.

ISRAEL AND JUDAH COMPARED

BETWEEN the two kingdoms there are these notable differences. Judah had preserved the line of succession to the throne. It had never ceased to have as its king a prince of the house of David. Israel could make no such claim. Its throne was never long in one family.

To Israel belongs the honour of the birth of the prophetic movement, which is without doubt one of the most precious features of the Hebrew religion. But Judah may claim to have preserved the Priesthood. Though it was not always free from degrading idolatries, it was never entirely corrupted or destroyed. The Temple was perhaps Jerusalem's salvation. Its influence upon the fortunes of the city and the character of the people, during these unsettled years, can hardly be overestimated.

Two years before Samaria was besieged a young king ascended the throne of Judah with the determination to purify the Temple worship. Guided by the wise counsel of the prophet Isaiah, he removed the altars which had been erected to foreign idols, and so far restored the true worship of God that hope grew strong for Jerusalem's future.

JUDAH'S GOOD KING

NOW it came to pass, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem.

And he did that which was right in the sight of the LORD, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it.

He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

And the LORD was with him; and he prospered whithersoever he went forth. [2 *Kings XVIII.* 1–7.]

THE PEOPLE HEAR OF SAMARIA'S FALL

AND it came to pass in the fourth year of king Hezekiah, that Shalmaneser king of Assyria came up against Samaria, and besieged it.

And at the end of three years they took it: even in the sixth year of Hezekiah.

And the king of Assyria did carry away Israel unto Assyria: because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them. [2 *Kings XVIII.* 9–12.]

THE ASSYRIANS INVADE JUDAH

NOW in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear.

And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. [2 *Kings XVIII.* 13–16.]

[*For some reason, which is not given, this heavy ransom did not fully satisfy the Assyrian King.*]

THE ASSYRIANS' SECOND ATTACK

AND the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem.

And they went up and came to Jerusalem.

And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

And when they had called to the king, there came out to them Eliakim, which was over the household, and Shebna the scribe and Joah the recorder.

[2 *Kings XVIII.* 17, 18.]

THE RULERS OF THE CITY

AND Rab-shakeh [*the chief officer*] said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants?

Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

Then said Eliakim and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall.

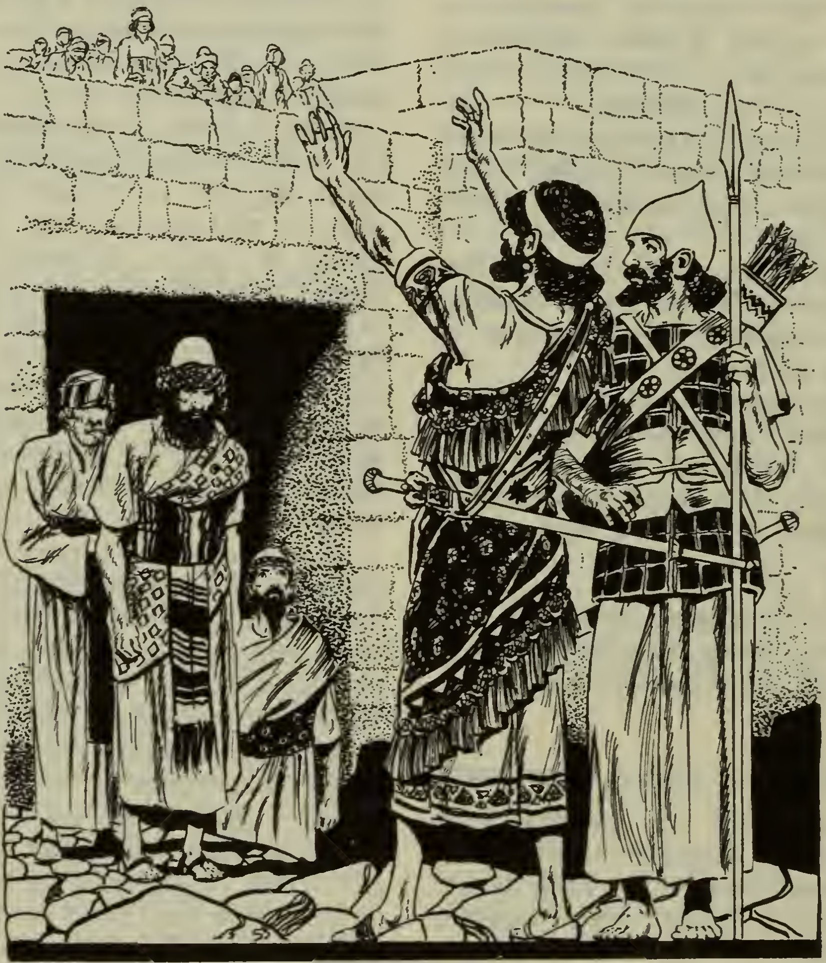
[2 *Kings XVIII.* 19–27.]

THE PEOPLE OF THE CITY

THEN Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one of the waters of his cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and



RAB-SHAKEH BEFORE JERUSALEM

of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

Then came Eliakim, which was over the household, and Shebna the scribe, and Joah the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh. [2 *Kings XVIII.* 28–37.]

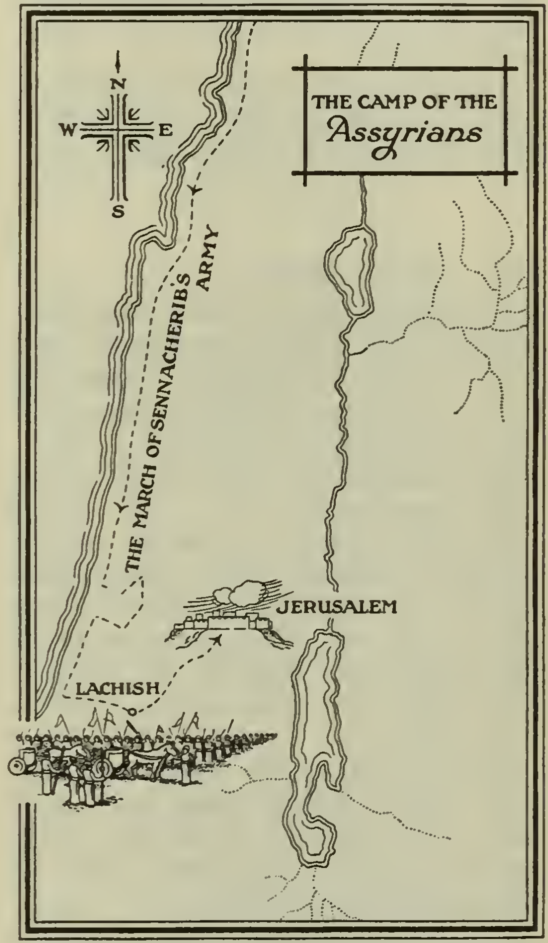
THE PROPHET OF THE CITY

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet.

And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy. It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard; wherefore lift up thy prayer for the remnant that are left.

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land. [2 *Kings XIX.* 1–7.]



THE SIEGE OF JERUSALEM

A LETTER TO THE KING

SO Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had departed from Lachish.

And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

Have the gods of the nations delivered them which my fathers have destroyed? [2 *Kings XIX.* 8–12.]

THE KING'S PRAYER

AND Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

And Hezekiah prayed before the LORD, and said,

O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth [*of Assyria as well as Israel*]; thou hast made heaven and earth.

LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

[2 *Kings XIX.* 14–19.]

ISAIAH'S PROPHECY

THEN Isaiah sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

This is the word that the LORD hath spoken concerning him; The daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains; and I will enter into the lodgings of his borders.

Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for mine own sake, and for my servant David's sake. [2 *Kings XIX.* 20–23, 32–34.]

JERUSALEM IS DELIVERED

AND it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

[2 *Kings XIX.* 35, 36.]

THE ILLNESS OF THE KING

IN those days was Hezekiah sick unto death. And the prophet Isaiah came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

Then he turned his face to the wall, and prayed unto the LORD, saying, I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. [2 *Kings XX*. 1–3.]

HIS PRAYER IS HEARD

AND it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

[2 *Kings XX*. 4–7.]

THE SIGN

AND Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. [2 *Kings XX*. 8–11.]

THE LETTER FROM BABYLON

AT that time the king of Babylon sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon. [2 *Kings XX*.[12, 13, 14, 17.]

[*At this point a break has been made in the narrative in order that the prophecies of Isaiah and Micah may be read in conjunction with the history to which they refer. For the remainder of the Book of Kings see page* 253.]

Isaiah

The Prophet of Jerusalem

What he thought of the City of David, and why he called it the City of God.

IN more ways than one, Jerusalem was at this time the centre of interest. Samaria, its great rival, had fallen, Damascus was in the hands of strangers, and between Egypt and Assyria there was no other city that could compare with it for size and importance. How long it could hold this position of supremacy and independence was the question on the lips of its citizens and its ambitious enemies.

David and Solomon had made it a great city. Until the kingdom was divided, it had been the capital of the nation, and now that Samaria had been overthrown, it was again the centre and hope of the Children of God. But faith in it as the City of God had been shaken by the claim of the other tribes to have the City of God in Northern Israel. Its claim, in some measure, had been weakened by the division of the kingdom. There had grown up an impression that Jerusalem was like any other city, and must depend for its defence upon its walls, its armies, and its leagues with other nations.

Isaiah claimed more for the city. To him it was not simply the city of David or Judah; it was the City of God. He called it "Ariel," the altar-hearth of God, the dwelling-place of the Most High. The honour of God, as well as that of the People of God, was wrapped up in it. If anything disastrous happened to Jerusalem, His name and glory would suffer. This was the ground of the prophet's confidence, and of his appeal to his fellow-citizens. God is in the midst of the city. What is there to fear? Why cast round for help from Egypt or Assyria? Against all enemies He will defend it.

For the same reason Isaiah condemns the evils of Jerusalem. Dare unrighteousness be tolerated in the City of God? Will not God hold them guilty, and visit them with judgment if they bring dishonour upon His name by performing wickedness in His City?

For the historical setting of Isaiah's prophecies see page 240.]

THE CALL OF THE PROPHET

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphims [*angels*]: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

And he said, Go, and tell this people, Ye hear indeed, but understand not; and ye see indeed, but perceive not. [*Isa. VI.* 1–9.]

HIS BOYHOOD IN JERUSALEM

TO this young prophet there was no place in the world so precious as the city of Jerusalem. It was his home. He had been born in the sacred city, and there was no nook or corner that was not hallowed by the memories of his boyhood. He loved its walls. Doubtless he had often climbed them. There was not a scar of battle on these massive grey bulwarks that he did not know. There was not a street that he had not followed, nor a lane that he had not explored, and every gate that opened unto the surrounding hills was as familiar to him as the gates that led into the Temple.

Every boy in the city knew the Temple, and was proud of it. There was no building in the country to equal it, unless it was the king's house which adjoined it, and gave this pile of buildings on the brow of the hill the appearance of a crown of glory. Its magnificence filled his eyes with wonder and worship. He loved its courts and its services. It was to him the House of God. It was the sanctuary of the only true God. This is the seed-thought of all his teaching, and explains more than anything else his intense love for Jerusalem, and his amazing confidence in its security and future.

THE EVILS OF THE CITY

IT was during the boyhood of Isaiah that Samaria was shaken by the voice of a prophet. Jerusalem was not unlike the northern capital in its wickedness, and the words that were flung against the one city were echoed in the other. The boy who was called to be the prophet of Judah took up the strain. His conscience was as sensitive as that of Amos. He saw the corruption and shameless evils of the people of God in the Holy City, and could not restrain his voice.

To bring home to the people the grief and anger of God at their unrighteousness, he sang one day a song about a friend who owned a vineyard.

THE LORD'S VINEYARD

NOW will I sing to my wellbeloved a song of my beloved touching his vineyard.

My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. [*Isa. V.* 1–7.]

[*And then he described some of the wild grapes that could be found among them.*]

WILD GRAPES

WOE unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.

Which justify the wicked for reward, and take away the righteousness of the righteous from him!

[*Isa. V.* 8–12, 18–23.]

A STRONG TOWER

JERUSALEM at this time was more than a disappointing vineyard to the young prophet. It was a strong tower. Nothing could overthrow it. Armies might come and batter its walls, but they could not shake them, for Jerusalem was God's own city, the only place where His name was known and His worship observed.

It was this conviction which kept Isaiah calm when the city was in a panic at the advancing armies of Israel and Syria,—which immediately preceded the Assyrian invasion. Ahaz the king was nervous and afraid. Against the counsel of the prophet he called to the great armies of Assyria to protect him. They did, but at a price which was not fully paid when the Temple was robbed of its treasures.

When Hezekiah came to the throne a similar situation arose, but this time it was the advance of the Assyrian forces which alarmed the city, and the temptation was to appeal to Egypt for help.

THE CHARIOTS OF EGYPT

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For the Egyptians shall help in vain, and to no purpose.

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved ; in quietness and in confidence shall be your strength : and ye would not.

Woe to them that go down to Egypt for help ; and stay on horses, and trust in chariots, because they are many ; and in horsemen, because they are very strong ; but they look not unto the Holy One of Israel, neither seek the Lord !

Yet he also is wise, and will bring evil, and will not call back his words : but will arise against the house of the evildoers, and against the help of them that work iniquity.

Now the Egyptians are men, and not God : and their horses flesh, and not spirit.

When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen [*held by the hand*] shall fall down, and they all shall fail together.

[*Isa. XXX.* 1–3, 7, 15 ; *XXXI.* 1–3.]

THE LORD OF HOSTS

FOR thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them : so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

As birds flying, so will the Lord of hosts defend Jerusalem ; defending also he will deliver it ; and passing over he will preserve it.

[*Isa. XXXI.* 4, 5.]

[*His meaning is that God is no more dismayed at the words of the Assyrian than a lion is frightened from its prey by the shouts of shepherds. Like a tender mother bird flying over her nest will God watch over Jerusalem.*]

THE CITY OF GOD

LOOK upon Zion, the city of our solemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

But there the glorious Lord will be unto us a place of broad rivers and streams ; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king ; he will save us. [*Isa. XXXIII.* 20–22.]

THE DAY OF DELIVERANCE

[*When the enemy is at the gates of the city the prophet is not alarmed. And when the forces of the Assyrians retire to their camp, and the people are trembling lest they will return with reinforcements, and carry out their threats, Isaiah is not afraid.*]

THEREFORE thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

For I will defend this city to save it for mine own sake, and for my servant David's sake.

Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand : and when they arose early in the morning, behold, they were all dead.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

[*Isa. XXXVII.* 33–37.]

[It was a great day for Jerusalem. Not since the hand of the Lord delivered them from the land of the Egyptians had the people of God witnessed such marvels. The Holy City was untouched ; the word of the prophet had been fulfilled.]

TRUE RIGHTEOUSNESS

[On another occasion Isaiah challenged their religion, and declared that it was not rites but righteousness that God required of them.]

HEAR the word of the LORD, ye rulers ; give ear unto the law of our God, ye people.

To what purpose is the multitude of your sacrifices unto me ? saith the LORD : I am full of the burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he goats.

Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them.

And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood.

Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ;

Learn to do well : seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the LORD : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool. [*Isa. I.* 10, 11, 14–18.]

THE REMNANT

[So, throughout the fifty years of his preaching Isaiah was continually attacking the ungodly practices of his fellow-citizens, and appealing to them to return unto God and obey His laws. But among the people generally there was little response. A few, however, gave heed to his words, and these faithful followers of God became his disciples. They are described sometimes as " The Remnant," and according to the prophet the only hope for the future lies in them.

The interesting point about this little community of disciples is that it marks the beginning of what we call the Church, that is, a company of men and women who are faithful to God. Up to this point God's covenant was made with a family or tribe or nation, as a whole ; after this it is a covenant with those of the nation who are faithful to Him, " The Remnant," as Isaiah calls them.

And this is how he speaks of them, when the nation, as a nation, has been destroyed.]

AND it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them ; but shall stay upon the LORD, the Holy One of Israel, in truth.

The remnant shall return, even the remnant of Jacob, unto the mighty God.

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return. [*Isa. X.* 20–22.]

THE PROMISE OF GOD

THERE are glorious pictures in the Book of Isaiah of a wonderful future for the Children of God. These prophecies are called Messianic, because they speak of the Messiah or Christ who will one day appear and fulfil them.

THE SPIRIT OF THE LORD

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them.

And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

[*Isa. XI.* 1–9.]

THE DESERT SHALL BLOSSOM

THE wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not : behold, your God will come with vengeance, even God with a recompence ; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water : in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk there :

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away. [*Isa. XXXV.* 1–10.]

[*For the remainder of the book of Isaiah see page* 290.]

Micah

The Prophet of the Countryside

Who turns the eyes of his people from the city of Jerusalem to the little village of Bethlehem.

BEHOLD, JERUSALEM!

THE heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.

Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. [*Mic. III.* 11, 12.]

THE NEW JERUSALEM

BUT it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

[*Mic. IV.* 1–5.]

THE HOPE OF BETHLEHEM

BUT thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. [*Mic. V.* 2–4.]

THE LAW OF THE LORD

WHEREWITH shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

[*Mic. VI.* 6–8.]

Jonah

The Prophet of Nineveh

God's Messenger and Message to the Great City of Assyria.

THE DISOBEDIENT PROPHET

NOW the word of the LORD came unto Jonah, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

[*For a description of Nineveh, and an explanation of the significance of this prophecy, see page* 251.]

But Jonah rose up to flee unto Tarshish [*Tarsus*] from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

[*Jonah I.* 1–3.]

HIS VOYAGE

BUT the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

[*Jonah I.* 4–10.]

HIS DANGER

THEN said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

Then the men feared the LORD

exceedingly, and offered a sacrifice unto the LORD, and made vows.

[*Jonah I.* 11–16.]

HIS DELIVERANCE

NOW the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the LORD his God out of the fish's belly.

And the LORD spake unto the fish, and it vomited out Jonah upon the dry land. [*Jonah I.* 17; *II.* 1, 10.]

HIS OBEDIENCE

AND the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. [*Jonah III.* 1–4.]

HIS SURPRISE

SO the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. [*Jonah III.* 5–10.]

HIS QUESTION

BUT it displeased Jonah exceedingly, and he was very angry.

And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

[*Jonah IV.* 1–3.]

GOD'S EVERLASTING MERCY

THEN said the LORD, Doest thou well to be angry?

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

And the LORD God prepared a gourd [*a vine*] and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

[*Jonah IV.* 4–11.]

NINEVEH

UNTIL the armies of the King of Babylon overthrew Nineveh, the Assyrians were the dreaded enemies of Judah and Israel.

On the banks of the Euphrates they had built a civilization which was the wonder and fear of the ancient world. Power was its aim, and to gain this end its armies, ruthless and cruel, overran the earth.

Judah and Israel looked upon these people not only as their enemies, but as God's enemies too. In those days the people of God had not wakened to the knowledge that Jehovah was the God of all the world. This idea was just dawning upon them. Jehovah was, to their minds, only the God of Abraham's children. It was the prophets who first widened this thought, and it was the Assyrian invasion which provided the occasion for the revelation.

Just as Jerusalem represented Judah and Samaria was the heart of Israel, so Nineveh, the magnificent capital of Assyria, was the centre and seat of this vast foreign empire. The walls of the city have been traced, and indicate that it covered an area of three square miles. Its commerce was as great as its military glory, drawing merchants from all quarters of the known world to its markets and bazaars. It was, indeed, a fitting stage for the great truth which God was about to unfold.

THE PROPHETS OF NINEVEH

IN the book of Jonah and the prophecy of Nahum, Nineveh is the object of interest. It is the one city, outside of the Holy Land, of supreme importance to the people of God, at this stage of the Bible narrative. For this reason we place these two prophecies in this position in this volume.

It is the pity of God, His infinite and tender compassion for the thousands who live without knowledge of Him in this city of splendour and sin, that is the theme of the book of Jonah. His love and care are not confined to Israel. This is the message of the prophet. Nahum presents the other side of the universal government of God. At first this prophet's words give the impression of a triumphant shout at the fall of the oppressors of God's people, but underlying it is the companion truth of God's mercy to foreign people, namely, God's righteous rule over all the world, and His punishment of sin wherever it is found. It was, says one of the later prophets, because of their pride and arrogance, their cruelty and idolatry, that God broke the power of this great nation which it was in His heart to save.

Nahum

The Fall of Nineveh

How the besieger of cities was itself besieged and destroyed.

THE MAJESTY OF GOD

THE burden of Nineveh. The book of the vision of Nahum.

[*See the note on Nineveh, page* 251.]

God is jealous, and the LORD revengeth; the LORD revengeth, and is furious: the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

He rebuketh the sea, and maketh it dry, and drieth up all the rivers. The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.

Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

What do ye imagine against the LORD? he will make an utter end. For while they be folden [*plaited*] together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. [*Nahum I.* 1–10.]

THE MESSENGERS OF PEACE

FOR now will I break his yoke from off thee, and will burst thy bonds in sunder.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!

O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

[*Nahum I.* 13, 15.]

THE ARMIES OF JUDGMENT

HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. The gates of the rivers shall be opened, and the palace shall be dissolved.

Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

[*Nahum II.* 1–6, 13.]

The Fall of the Holy City

The foes outside the walls of Jerusalem were more easily vanquished than the enemies within.

[*For the earlier chapters of the book of Kings, see pages* 199–241.]

JUDAH'S EVIL KING

MANASSEH was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem.

And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. [2 *Kings XXI.* 1–2.]

NEW EVILS INTRODUCED

FOR he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.

And he built altars for all the host of heaven in the two courts of the house of the LORD. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.

And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel. [2 *Kings XXI.* 3–9.]

THE ANGER OF GOD

AND the LORD spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

And Manasseh slept with his fathers, and was buried in the garden of his own house.

[2 *Kings XXI.* 10–18.]

THE REFORMATION OF JERUSALEM

JUDAH'S WISE KING

[*During this reign Jeremiah the Prophet was in Jerusalem. Compare page* 260.]

JOSIAH was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem.

And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

[2 *Kings XXII.* 1, 2.]

REPAIRING THE TEMPLE

AND it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan, the scribe, to the house of the LORD, saying,

Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people : and let them deliver it into the hand of the doers [*contractors*] of the work, that have the oversight of the house of the LORD : and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

[2 *Kings XXII.* 3–7.]

[*Seeing the Temple was more than two hundred years old, it doubtless was in need of repair.*]

THE BOOK OF THE LAW DISCOVERED

AND Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

[*It is believed that the book so discovered consisted of Chapters v–xxvi and xxviii of our Book of Deuteronomy, because the reforms which Josiah sought to carry out are on the lines of these Deuteronomic laws, especially regarding the worship of the sun, moon and stars, the destruction of the high places and towers of idolatry, the centralizing of the worship of God in Jerusalem, and the celebration of the Passover.*]

And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. [2 *Kings XXII.* 8, 9.]

THE KING AND THE BOOK

AND Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe and Asahiah a servant of the king's, saying,

Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found : for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

[2 *Kings XXII.* 10–13.]

HULDAH THE PROPHETESS

SO Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess; (now she dwelt in Jerusalem in the college;) and they communed with her.

And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him,

Thus saith the LORD God of Israel, As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.

Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again. [2 *Kings XXII.* 14–20.]

THE GREAT ASSEMBLY

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

[2 *Kings XXIII.* 1–2.]

THE COVENANT

THE king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

[2 *Kings XXIII.* 3.]

A RELIGIOUS REFORMATION

AND the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

And he brake down the houses of evil, that were by the house of the Lord, where the women wove hangings for the grove.

And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

He took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh, the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

[2 *Kings XXIII.* 4–14.]

ALTARS OF IDOLATRY DESTROYED

MOREOVER the altar that was at Beth-el, and the high place which Jeroboam, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

Then he said, What title is that that I see ?

And the men of the city told him, It is the sepulchre of the man of God; which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

And he said, Let him alone ; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

All the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem. [2 *Kings XXIII.* 15–20.]

A GREAT PASSOVER

THE king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.

Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

[2 *Kings XXIII.* 21–27.]

THE DEATH OF THE KING

IN his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre.

And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

[2 *Kings XXIII.* 29, 30.]

JEHOAHAZ

THIS younger son of Josiah was elected king by the rulers because he was more favourable to the reforms his father had carried out than was the crown prince. But this did not please the Pharaoh of Egypt, who summoned the young king to his camp, and sent him in chains to the Nile, placing his brother Jehoiakim on the throne of Judah as a servant of Egypt.

JEHOIAKIM

NOW Jehoiakim was against the prophets and their reforms. The noble work of Josiah his father was undone. Every kind of wickedness flourished in the city. In vain did the prophet plead with Jehoiakim to rule righteously. King and people deliberately turned their backs upon God, and persecuted His messengers.

JEREMIAH

IT was in this reign that Jeremiah, commanded by God, wrote on a roll of parchment the words of the Lord against Judah, which the king cut up and burned (see pages 265–7). But it did not put an end to the Divine warning. The threatened invasion came on, drawn by the king's own folly and wickedness.

JEHOIACHIN

AGAINST the advice of the prophet, Jehoahaz rebelled against Babylon, who had defeated the Pharaoh of Egypt and obtained possession of Judah. Nebuchadnezzar did not at once descend upon him, but stirred up the surrounding nations to attack him. In one of these wars he died, leaving his eighteen-year-old son Jehoiachin a heritage of war and disaster.

THE FALL OF JERUSALEM

THE FIRST CAPTIVES

[*For the story of Jeremiah's heroism at this time, and the account of his message to the besieged people, see page* 262.]

AT that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his servants, and his princes, and his officers : and the king of Babylon took him in the eighth year of his reign.

And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths : none remained, save the poorest sort of the people of the land.

And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. [2 *Kings XXIV*. 10–16.]

A REBEL RULER

AND the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And it came to pass in Jerusalem and Judah, that Zedekiah rebelled against the king of Babylon. [2 *Kings XXIV*. 17–20.]

THE CITY IS AGAIN BESIEGED

AND in the ninth year of his reign, Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it ; and they built forts against it round about.

And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden : (now the Chaldees were against the city round about :) and the king went the way toward the plain.

And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho : and all his army were scattered from him.

So they took the king, and brought him up to the king of Babylon to Riblah ; and they gave judgment upon him.

And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

[2 *Kings XXV*. 1–7.]

THE CAPTIVITY OF JUDAH

AND in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

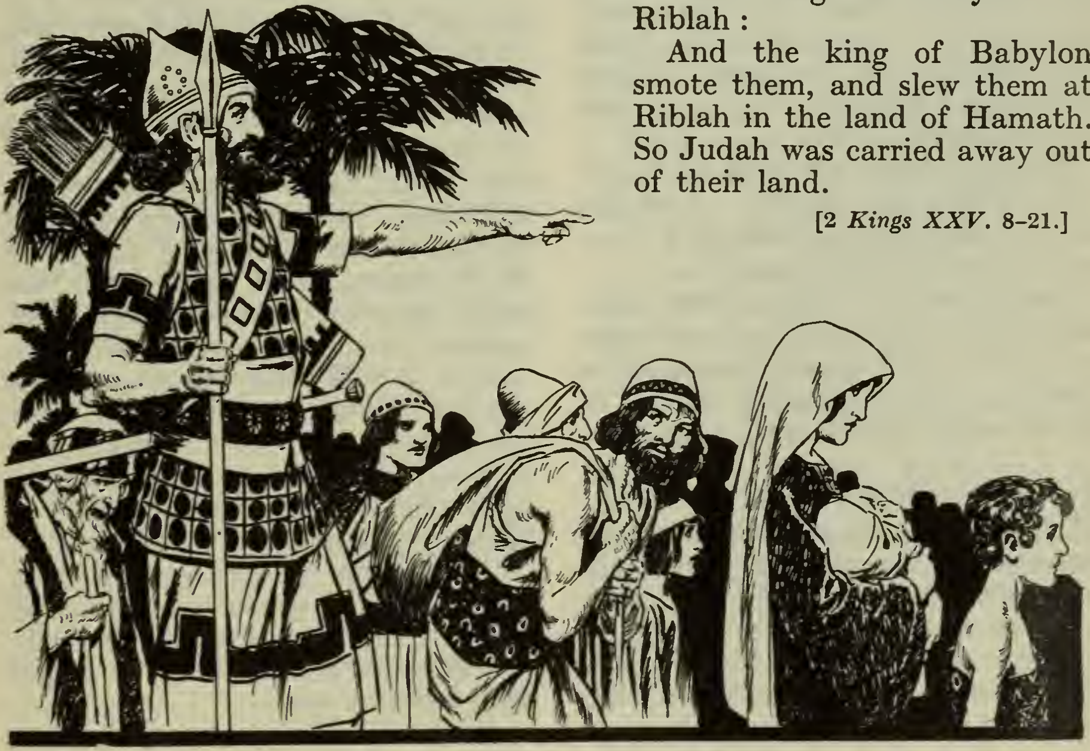
And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city:

And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

[2 *Kings XXV*. 8–21.]



ON THE WAY TO BABYLON

Jeremiah

The Prophet of the Great Siege

What was wrong with Jerusalem, and why it became a heap of ruins.

THE CALL OF THE PROPHET

THE words of Jeremiah, to whom the word of the LORD came.

Then the word of the LORD came unto me, saying, Before I formed thee I knew thee ; and before thou camest forth I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, Ah, Lord GOD! behold, I cannot speak : for I am a child.

But the LORD said unto me, Say not, I am a child : for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces : for I am with thee to deliver thee, saith the LORD.

Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. [*Jer. I.* 1–10.]

THE SIGN OF THE ALMOND TREE

MOREOVER the word of the LORD came unto me, saying, Jeremiah, what seest thou ? And I said, I see a rod of an almond tree.

Then said the LORD unto me, Thou hast well seen : for I will hasten my word to perform it.

[*Jer. I.* 11, 12.]

[*The almond is the earliest of all the trees in Palestine to put forth its blossoms ; hence its Hebrew name means " the waker," and suggests to the prophet that a great awakening is at hand.*]

THE VISION OF THE CAULDRON

AND the word of the LORD came unto me the second time, saying, What seest thou ? And I said, I see a seething pot ; and the face thereof is toward the north.

Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

For, lo, I will call all the families of the kingdoms of the north, saith the LORD ; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee : be not dismayed at their faces, lest I confound thee before them.

For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

[*Jer. I.* 13–19.]

THE ARMIES OF BABYLON

LO, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

Nevertheless in those days, saith the LORD, I will not make a full end with you.

And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not your's. [*Jer. V.* 15–19.]

THE PEOPLE OF JERUSALEM

THEY have turned away from God, and now are facing a terrible foe. This is the cry of the prophet. Unless they turn again to the Lord there is no hope for them. Their city will be invaded, and their sons and daughters will be carried into captivity.

It is useless for them to say, as they were saying, this is God's city and no harm can come to it. In Isaiah's time God had shewn them He could deliver it, and He had delivered it from the hands of the heathen. But now, through His prophet, He shews that the City of God must also be a Holy City.

Josiah had, by his reforms, tried to reach this ideal, but when he was slain, and his wicked son Jehoiakim came to the throne, the work did not merely cease; it was undone. Every form of vice and cruelty was introduced and encouraged. It was more than the prophet could endure. Taking up a position at the gate of the Temple, he denounced their wickedness, and warned them once more of their coming doom.

THE PROPHET'S ADDRESS

THE word that came to Jeremiah from the LORD, saying,

Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. [*Jer. VII.* 1–15.]

JEREMIAH'S DANGER

NOW it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant?

And all the people were gathered against Jeremiah in the house of the Lord.

When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house.

Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. [*Jer. XXVI.* 8–11.]

HIS FAITHFULNESS

THEN spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard.

Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.

As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears. [*Jer. XXVI.* 12–15.]

HIS DELIVERANCE

THEN said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the Lord our God.

Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

And the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death. [*Jer. XXVI.* 16–19, 24.]

THE POTTER'S VESSEL

THE word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

Thus saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee.

Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again.

Thus will I do unto this place, saith the LORD, and to the inhabitants thereof. And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

[*Jer. XVIII.* 1–6; *XIX.* 1, 2, 10–13.]

JEREMIAH IN THE STOCKS

THEN came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,

Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words. [*Jer. XIX.* 14, 15.]

Now Pashur the son of the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur [*free*], but Magor-missabib [*terror on every side*].

For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to

Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies. [*Jer. XX.* 1–6.]

THE BOOK OF THE PROPHET

AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

Then Jeremiah called Baruch: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.

And Baruch did according to all that Jeremiah the prophet commanded him. [*Jer. XXXVI.* 1–8.]

IT IS READ TO THE PEOPLE

AND it came to pass, Jehoiakim king of Judah proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people. [*Jer. XXXVI.* 9–10.]

IT IS READ TO THE PRINCES

WHEN Michaiah had heard out of the book all the words of the LORD, then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there.

Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come.

So Baruch the son of Neriah took the roll in his hand, and came unto them.

And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

Then said the princes unto

Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be. [*Jer. XXXVI.* 11–19.]

THE BOOK IS DESTROYED

AND they went in to the king into the court, but they laid up the roll in the chamber of the scribe, and told all the words in the ears of the king.

So the king sent Jehudi to fetch the roll: and he took it out of the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

Now the king sat in the winter-house in the ninth month: and there was a fire on the hearth burning before him.

And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless three of them had made intercession to the king that he would not burn the roll: but he would not hear them.

But the king commanded Baruch the scribe and Jeremiah the prophet to be taken: but the LORD hid them. [*Jer. XXXVI.* 20–26.]

ANOTHER COPY IS WRITTEN

THEN the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

Therefore thus saith the LORD of Jehoiakim king of Judah, He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him, and his seed, and his servants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they hearkened not.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words. [*Jer. XXXVI.* 27–32.]

[*Though the foolish king cut and burned the roll of parchment he could not bring to an end the prophet's words. In seven years the proud king was slain, and the armies of Babylon were at the gates of Jerusalem. It was impossible for the king's young son, Jehoiachin, to withstand the attack. The city surrendered, and the king and people were carried into exile.*

Jeremiah was left behind with what he calls "the evil figs." To the "good figs," or those people of God who were taken captive, he sent an affectionate letter of counsel and hope.]

THE PROPHET AND THE EXILES

THE LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

One basket had very good figs, even like the figs that are first ripe : and the other basket had very naughty figs, which could not be eaten, they were so bad.

Then said the LORD unto me, What seest thou, Jeremiah ?

And I said, Figs ; the good figs, very good ; and the evil, very evil, that cannot be eaten, they are so evil.

Again the word of the LORD came unto me, saying,

Thus saith the LORD, the God of Israel ; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

For I will set mine eyes upon them for good, and I will bring them again to this land : and I will build them, and not pull them down ; and I will plant them, and not pluck them up.

And I will give them an heart to know me, that I am the LORD : and they shall be my people, and I will be their God : for they shall return unto me with their whole heart.

And as the evil figs, which cannot be eaten, they are so evil ; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt : and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

[*Jer. XXIV.* 1–10.]

THE PROPHET'S LETTER

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon : by the hand of Elasah, and Gemariah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

> Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon ; Build ye houses, and dwell in them ; and plant gardens, and eat the fruit of them ; take ye wives, and beget sons and daughters ; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters ; that ye may be increased there, and not diminished.
>
> And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it : for in the peace thereof shall ye have peace.

For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

And ye shall seek me, and find me, when ye shall search for me with all your heart.

And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

[*Jer. XXIX.* 1–14.]

ZEDEKIAH'S REVOLT

BY the king of Babylon Zedekiah had been made ruler over Jerusalem and those of God's people who had been allowed to remain in the city. But he revolted, and brought the Babylonian armies again to the gates of the city.

THE KING AND THE PROPHET

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur, and Zephaniah, saying, Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

[*Jer. XXI.* 1–2.]

THE FIRST INTERVIEW

THEN said Jeremiah unto them, Thus shall ye say to Zedekiah:

Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. [*Jer. XXI.* 3–6, 9.]

HIS WORDS TO THE KING

AND afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy. [*Jer. XXI.* 7.]

HIS WORDS TO THE PEOPLE

AND unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

He that abideth in this city shall die by the sword, and by the famine, for I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire. [*Jer. XXI.* 8–10.]

HELP FROM EGYPT

NOW Jeremiah came in and went out among the people: for they had not put him into prison.

Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem. [*Jer. XXXVII.* 4–5.]

THE SECOND INTERVIEW

AND Zedekiah the king sent Jehucal and Zephaniah to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

Then came the word of the LORD unto the prophet Jeremiah, saying,

Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire. [*Jer. XXXVII.* 8–10.]

THE PROPHET ARRESTED

AND it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

[*Jer. XXXVII.* 11–15.]

A PRIVATE INTERVIEW

WHEN Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the LORD?

And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

Moreover Jeremiah said unto king

Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

[*Jer. XXXVII.* 16–21.]

THE PRINCES' CONSPIRACY

THEN the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

Then took they Jeremiah, and cast him into the dungeon that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire. [*Jer. XXXVIII.* 4–6.]

AN ETHIOPIAN DELIVERER

NOW when Ebed-melech the Ethiopian heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and spake to the king, saying,

My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

[*Jer. XXXVIII.* 7–13.]

THE PROPHET'S BLESSING

NOW the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid.

[*Jer. XXXIX.* 15–17.]

ANOTHER PERSONAL INTERVIEW

THEN Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

So Jeremiah abode in the court of the prison until the day that Jerusalem, was taken: and he was there when Jerusalem was taken.

[*Jer. XXXVIII.* 14–28.]

JERUSALEM IS TAKEN

IN the ninth year of Zedekiah king of Judah came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah the city was broken up.

And all the princes of the king of Babylon came in, and sat in the middle gate, with all the residue of the princes of the king of Babylon.

[*Jer. XXXIX.* 1–3.]

THE SECOND CAPTIVITY

AND it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls : and he went out the way of the plain.

But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho : and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon, where he gave judgment upon him.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes ; also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time. [*Jer. XXXIX.* 4–10.]

JEREMIAH IS DELIVERED

NOW Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm ; but do unto him even as he shall say unto thee.

So Nebuzar-adan the captain of the guard sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home : so he dwelt among the people. [*Jer. XXXIX.* 11–14.]

THE LAMENTATIONS

[*The historical situation behind this Lament is undoubtedly the capture and destruction of Jerusalem.*]

THE LAMENTATIONS

HOW doth the city sit solitary, that was full of people ! how is she become as a widow ! she that was great among the nations, and princess among the provinces, how is she become tributary !

She weepeth sore in the night, and her tears are on her cheeks : among all her lovers she hath none to comfort her : all her friends have dealt treacherously with her, they are become her enemies.

Judah is gone into captivity because of affliction, and because of great servitude : she dwelleth among the heathen, she findeth no rest : all her persecutors overtook her between the straits.

The ways of Zion do mourn, because none come to the solemn feasts : all her gates are desolate : her priests sigh, her virgins are afflicted, and she is in bitterness.

Her adversaries are the chief, her enemies prosper ; for the LORD hath afflicted her for the multitude of her transgressions : her children are gone into captivity before the enemy.

[*Lam. I.* 1–5.]

All that pass by clap their hands at thee ; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth ?

[*Lam. II.* 15.]

How is the gold become dim ! how is the most fine gold changed ! the stones of the sanctuary are poured out in the top of every street.

The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter !

[*Lam. IV.* 1, 2.]

They that did feed delicately are desolate in the streets : they that were brought up in scarlet embrace dunghills. [*Lam. IV.* 5.]

THE SORROWFUL CITIZENS

REMEMBER, O LORD, what is come upon us : consider, and behold our reproach.

Our inheritance is turned to strangers, our houses to aliens.

We are orphans and fatherless, our mothers are as widows.

Our necks are under persecution : we labour, and have no rest.

Our fathers have sinned, and are not ; and we have borne their iniquities.

Servants have ruled over us : there is none that doth deliver us out of their hand.

Our skin was black like an oven because of the terrible famine.

They took the young men to grind, and the children fell under the wood.

The elders have ceased from the gate, the young men from their music.

The joy of our heart is ceased, our dance is turned into mourning.

The crown is fallen from our head : woe unto us, that we have sinned !

For this our heart is faint ; for these things our eyes are dim.

[*Lam. V.* 1–17.]

Turn thou us unto thee, O LORD, and we shall be turned ; renew our days as of old.

But thou hast utterly rejected us ; thou art very wroth against us. [*Lam. V.* 21, 22.]

THE PROMISE OF GOD

A SIGN OF HOPE

IT looked as if this would be the end of the people of God. But in spite of all appearances God gave to the prophet a sign that He would not forsake His promise. To prove to the people that they would, after their chastisement, return to the land and possess it, Jeremiah was told to purchase a field near Jerusalem. Some believe the purchase was made while the Chaldeans were besieging the city, and the field which was bought was at the time part of the camping ground of the invading army. In any case, this symbolic act showed the prophet's unwavering confidence in his God, and in the glorious future of the people of God.

A FIELD IN THE PROMISED LAND

JEREMIAH said, The word of the LORD came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth [*near Jerusalem*] : for the right of redemption is thine to buy it.

So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin : for the right of inheritance is thine, and the redemption is thine ; buy it for thyself. Then I knew that this was the word of the LORD.

And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:

[*This may mean that there were two copies of the deed of purchase; one to be placed in the public office and the other for private use.*]

And I gave the evidence of the purchase unto Baruch [*the friend and secretary of Jeremiah*] in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

And I charged Baruch before them, saying, Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, (both which is sealed,) and this evidence which is open, and put them in an earthen vessel, that they may continue many days: for thus saith the LORD of hosts, the God of Israel, Houses, and fields, and vineyards, shall be possessed again in this land. [*Jer. XXXII.* 6–15.]

THE PROPHET'S PRAYER

NOW when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

Ah, Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee: thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: The Great, the Mighty God, the LORD of hosts, is his name.

Great in counsel, and mighty in work: (for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings:) which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and amongst other men; and hast made thee a name, as at this day; and hast brought forth thy people Israel out of the land of Egypt, with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upon them.

Behold the mounts [*mounds of earth at the city walls on which the enemy placed his battering rams*], they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

[*Jer. XXXII.* 16 25.]

THE JUDGMENT OF GOD

THEN came the word of the LORD unto Jeremiah, saying, Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?

Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

For the children of Israel, and the children of Judah, have only done evil before me from their youth : for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

For this city hath been to me as a provocation of mine anger and of my fury, from the day that they built it, even unto this day, that I should remove it from before my face ; because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

And they have turned unto me the back, and not the face : though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the house which is called by my name, to defile it.

And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence. [*Jer. XXXII.* 26–36.]

THE PROMISE OF GOD

BEHOLD, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath ; and I will bring them again unto this place, and I will cause them to dwell safely : and they shall be my people, and I will be their God : and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them : and I will make an everlasting covenant with them, that I will not turn away from them to do them good ; but I will put my fear in their hearts, that they shall not depart from me.

Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.

For thus saith the LORD, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

And fields shall be bought in this land, whereof ye say, It is desolate without man or beast ; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south : for I will cause their captivity to return, saith the LORD.

[*Jer. XXXII.* 37–44.]

THE BRIGHT FUTURE

FOR, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord : and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him :

But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

Thus saith the Lord ; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces ; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

And out of them shall proceed thanksgiving and the voice of them that make merry : and I will multiply them, and they shall not be few ; I will also glorify them, and they shall not be small.

And ye shall be my people, and I will be your God.

[*Jer. XXX.* 3, 8, 9, 18, 19, 22.]

SAMARIA'S FUTURE

AT the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love : therefore with lovingkindness have I drawn thee.

Again I will build thee, and thou shalt be built, O virgin of Israel : thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

Thou shalt yet plant vines upon the mountains of Samaria : the planters shall plant, and shall eat them as common things.

For thus saith the Lord ; Sing with gladness for Jacob, and shout among the chief of the nations : publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame : a great company shall return thither.

They shall come with weeping, and with supplications will I lead them : I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

[*Jer. XXXI.* 1-9.]

JERUSALEM'S FUTURE

HEAR the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather them, and keep him, as a shepherd doth his flock.

For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd : and their soul shall be as a watered garden : and they shall not sorrow any more at all.

Then shall the virgin rejoice in the dance, both young men and old together : for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them, to build, and to plant, saith the LORD. [*Jer. XXXI.* 10–13, 28.]

A NEW PRINCIPLE OF JUDGMENT

IN those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity : every man that eateth the sour grape, his teeth shall be set on edge.

[*Jer. XXXI.* 29, 30.]

A NEW COVENANT WITH GOD

BEHOLD, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah : not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them, saith the LORD : but this shall be the covenant that I will make with the house of Israel ; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD : for they shall all know me, from the least of them unto the greatest of them, saith the LORD : for I will forgive their iniquity and I will remember their sin no more.

[*Jer. XXXI.* 31–34.]

Ezekiel

The Prophet of the Captivity

New visions of spiritual life restore the hopes of the people in exile.

THE PROPHET

NOW it came to pass in the thirtieth year, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. [*Ezek. I.* 1.]

[*He must have been in the first company of captives taken into exile. Probably before leaving Jerusalem he had been a friend or follower of Jeremiah. There are many points of likeness in the teaching of the two prophets, especially upon the inwardness of religion, which is first and foremost a matter of the heart. For this reason, says Ezekiel, religion is a very personal matter. He addresses the captives personally, and explains that they will be in exile until their hearts are right before God. God has not forgotten them. In fact, He has a great future for them, and this future the prophet describes in ideal and symbolic visions.*]

THE SHEPHERD OF ISRAEL

FOR thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God.

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

And ye, my flock of my pasture, are men, and I am your God, saith the Lord God.

[*Ezek. XXXIV.* 11–16, 25–31.]

A NEW HEART

A NEW heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. [*Ezek. XXXVI.* 26–28.]

PERSONAL RELIGION

THE word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, shall he live?

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

[*Ezek. XVIII.* 1–4, 20–24, 31, 32.]

THE LIFE-GIVING SPIRIT

THE hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet an exceeding great army. [*Ezek. XXXVII.* 1–10.]

THE RIVER OF LIFE

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles.

Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine. [*Ezek. XLVII.* 1–12.]

Daniel

A Roll of Honour

With the names and deeds of those who were faithful to God in the midst of trials and temptations.

DANIEL AND HIS COMPANIONS

AND the king [*Nebuchadnezzar*] spake unto his officer that he should bring certain of the children of Israel, and of the king's house, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

[*Dan. I.* 3–7.]

THEIR COURAGE

BUT Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince that he might not defile himself.

Now God had brought Daniel into favour and tender love with the prince.

And the prince said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

Then said Daniel to Melzar, whom the prince had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse [*uncooked grain*].

[*Dan. I.* 8–16.]

THEIR WISDOM

NOW at the end of the days that the king had said he should bring them in, then the prince brought them in before Nebuchadnezzar.

And the king communed with them; and in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. [*Dan. I.* 17–20.]

THE KING'S DREAM

THE BROKEN IMAGE

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams.

So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriac, O king, live for ever : tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me : if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour : therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain ; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon : he answered and said to Arioch the king's captain, Why is the decree so hasty from the king ? Then Arioch made the thing known to Daniel.

Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

[*Dan. II.* 1–16.]

DANIEL'S PRAYER

THEN Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions : that they would desire mercies of the God of heaven concerning this secret ; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Daniel answered and said,

Blessed be the name of God for ever and ever : for wisdom and might are his : and he changeth the times and the seasons : he removeth kings, and setteth up kings : he giveth wisdom unto the wise, and knowledge to them that know understanding : he revealeth the deep and secret things : he knoweth what is in the darkness, and the light dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. [*Dan. II.* 17–23.]

THE DREAM RECALLED

THEREFORE Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.

Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver,. his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

[*Dan. II.* 24–35.]

THE DREAM INTERPRETED

THIS is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be

strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

[*Dan. II.* 36–45.]

DANIEL HONOURED

THEN the king Nebuchadnezzar answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Then the king made Daniel a great man. [*Dan. II.* 46–48.]

THE KING'S IDOL

THE FIERY FURNACE

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut [*a brass trumpet with a slide like a trombone*], psaltery, dulcimer [*a kind of bag-pipe*], and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

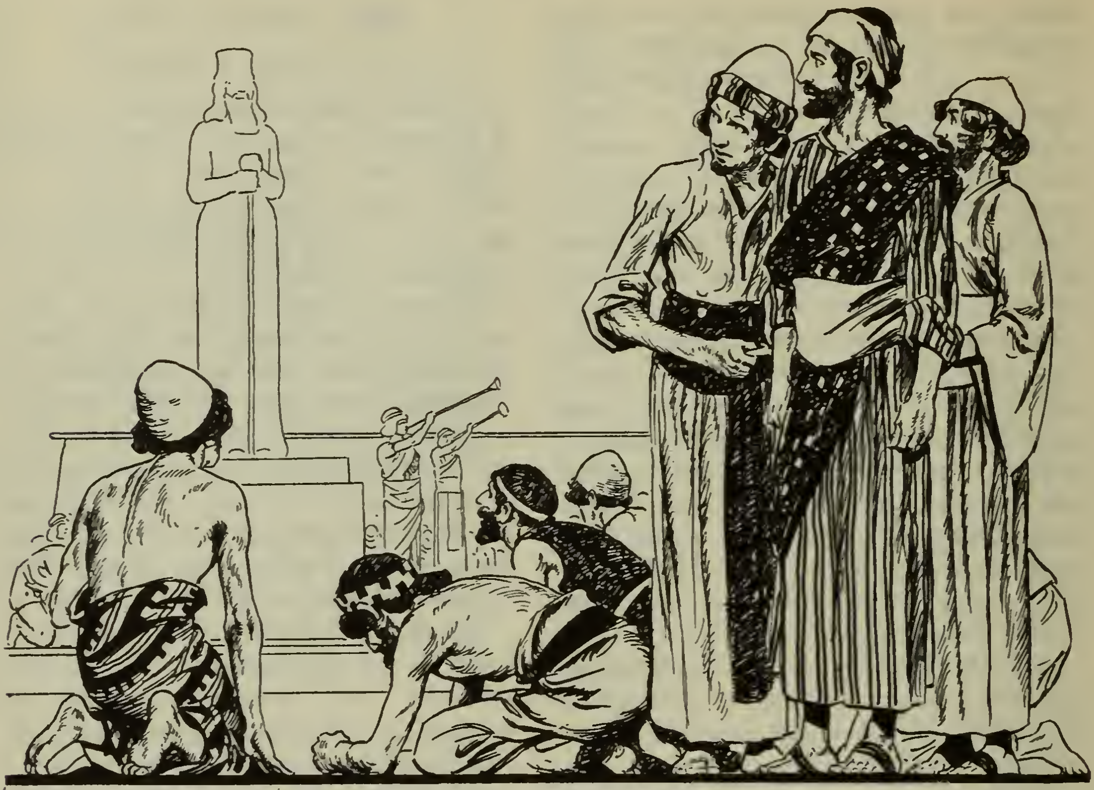
Therefore at that time, when all the people heard the sound of all kinds of music, all the people fell down and worshipped the golden image that Nebuchadnezzar the king had set up. [*Dan. III.* 1–7.]

FAITHFUL FRIENDS

WHEREFORE at that time certain Chaldeans came near, and accused the Jews.

They spake and said to the king Nebuchadnezzar, O king, live for ever.

Thou, O king, hast made a decree, that every man that shall hear



"WE WILL NOT WORSHIP THE GOLDEN IMAGE"

the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image : and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego ; these men, O king, have not regarded thee : they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up ? Now if ye be ready that at what time ye hear the sound of all kinds of music, ye fall down and worship the image which I have made ; well : but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace ; and who is that God that shall deliver you out of my hands ?

Shadrach, Meshach, and Abed-nego, answered and said to the king,

O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

[*Dan. III.* 8–18.]

THE FIERY FURNACE

THEN was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. [*Dan. III.* 19–23.]

THE DELIVERANCE

THEN Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire?

They answered and said unto the king, True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither.

Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

[*Dan. III.* 24–27.]

[*Jewish literature preserves "The Song of the Three Hebrew Children," which they sang when they were cast into the fiery furnace. It is not included in our Bible, but can be found in the collection of religious writings which we call the Apocrypha.*]

THE KING'S DECREE

THEN Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

[*Dan. III.* 28–30.]

THE KING'S BANQUET

THE WRITING ON THE WALL

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, and his wives, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, and his wives, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

[*Dan. V.* 1–5.]

THE WISE MEN

THEN the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied. [*Dan. V.* 6–9.]

THE QUEEN REMEMBERS DANIEL

NOW the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

[*Dan. V.* 10–12.]

DANIEL IS CALLED

THEN was Daniel brought in before the king.

And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. [*Dan. V.* 13–16.]

DANIEL AND THE KING

THEN Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, and thy wives, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written. [*Dan. V.* 17–24.]

THE WRITING INTERPRETED

AND this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

[*The word "Mene" is repeated twice for the sake of emphasis.*]

This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balances, and art found wanting.

[*The word "Tekel" implies both the act of "weighing" and the fact of "being light."*]

PERES; Thy kingdom is divided, and given to the Medes and Persians.

["*Upharsin" is a particle of the verb from which "Peres" is derived.*]

Then commanded Belshazzar that he [Daniel] should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom. [*Dan. V.* 25–31.]

THE KING'S DECREE

THE DEN OF LIONS

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom ; and over these three presidents ; of whom Daniel was first.

This Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm. [*Dan. VI.* 1–3.]

JEALOUS PRINCES

THEN the presidents and princes sought to find occasion against Daniel concerning the kingdom ; but they could find none occasion nor fault ; forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Wherefore king Darius signed the writing and the decree.

[*Dan. VI.* 4–9.]

THE MAN OF PRAYER

NOW when Daniel [*who, by this time, was an old man*] knew that the writing was signed, he went into his house ; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

Then they came near, and spake before the king concerning the king's decree ; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions ?

The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him : and he laboured till the going down of the sun to deliver him.

[*According to Eastern custom the sentence of execution had to be carried out the same day.*]

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

[*Dan. VI.* 10–15.]

THE DEN OF LIONS

THEN the king commanded, and they brought Daniel, and cast him into the den of lions.

Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions.

And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den.

So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. [*Dan. VI.* 16–24.]

THE KING'S DECREE

THEN king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. [*Dan. VI.* 25–28.]

Isaiah

(*continued*)

The Prophet of the Return

Shewing the way in which God would lead His People into the possession of His Promises.

THE PROPHET

THERE are very strong grounds for believing that the following chapters from the book of Isaiah belong to a different period than those given on page 242. We have placed them at the close of the Exile, where the scholars think they rightly belong. Whether or not they were written by the same or another Isaiah we need not at present enquire. They contain God's message, and a wonderful message it is.

To the captives the prophet speaks words of hope. There are signs that the promised return is about to be fulfilled. God Himself will be their Leader, and He will prepare the way before them.

But, he who thus lifts up the hearts of the captives, charges them also to remember their great destiny. Through them God will bless the whole world. They are His chosen servants.

Throughout these prophecies Isaiah seeks to widen the idea of what this service really means. It includes both suffering and sacrifice. Indeed, it is only through such service that the prophet can see the promise of God for the world being realized.

Sometimes he seems to write of the servant—the Lord's anointed, heroic, suffering servant—as if he had in mind all who would return to Jerusalem. At other times, as though the loyal Remnant would be this servant of redemption. In other passages he indicates clearly that he is thinking of a single Figure, the Lord's Promised and Anointed Deliverer. This is how the Christian Church reads the prophet's words. It sees them fulfilled in Jesus, who through suffering perfected our salvation.

COMFORT YE

COMFORT ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the LORD's hand double for all her sins.

[*This does not mean double of what she deserved, but that she had been punished twice.*]

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain :

And the glory of the LORD shall be revealed, and all flesh shall see it together : for the mouth of the LORD hath spoken it. [*Isa. XL.* 1–5.]

GOOD TIDINGS

O ZION, that bringest good tidings, get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. [*Isa. XL.* 9–11.]

THE EVERLASTING GOD

HAST thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. [*Isa. XL.* 28–31.]

BEHOLD, MY SERVANT

BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. [*Isa. XLII.* 1–4.]

THE CRY OF THE WATCHMAN

HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.

[*Isa. LII.* 7–12.]

THE SAVIOUR

BEHOLD, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men:

So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. [*Isa. LII.* 13–15.]

Who hath believed our report? and to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

[*Isa. LIII.* 1–12.]

THE INVITATION

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. [*Isa. LV.* 1–7.]

THE PROMISE

FOR my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off. [*Isa. LV.* 8–13.]

THE GLORY OF THE LORD

[*This book of prophecies was not written all at one time, and the following sections may belong to a later period than the preceding chapters.*]

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

[*Isa. LX.* 1–5, 15, 17–20.]

THE LORD'S ANOINTED

THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers.

But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

[*Isa. LXI.* 1–6, 11.]

A CROWN OF GLORY

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called My Delight, and thy land Beulah: for the LORD delighteth in thee. [*Isa. LXII.* 1–4.]

Esther

A Patriotic Woman

How a Jewish captive girl became the bride of a Persian king, and saved her people from destruction.

THE KING'S FEAST

NOW it came to pass in the days of Ahasuerus, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty : for she was fair to look on.

But the queen Vashti refused to come at the king's commandment by his chamberlains : therefore was the king very wroth, and his anger burned in him.

Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king : and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king ; and he did so.

[*Esther I.* 1–3, 9–12 ; *II.* 2–4.]

ESTHER'S HOME

NOW in Shushan the palace there was a certain Jew, whose name was Mordecai, who had been carried away from Jerusalem with the captivity. And he brought up Esther, his uncle's daughter : for she had neither father nor mother, and the maid was fair and beautiful.

[*Esther II.* 5–7.]

ESTHER IN THE KING'S HOUSE

SO it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him ; and he preferred her and her maids unto the best place of the house of the women.

Esther had not shewed her people nor her kindred : for Mordecai had charged her that she should not shew it.

And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

And Esther obtained favour in the sight of all them that looked upon her.

So Esther was taken into the royal house. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins ; so that he set the royal crown upon her head, and made her queen instead of Vashti. [*Esther II.* 8–17.]

THE KING'S DECREE

AFTER these things did king Ahasuerus promote Haman, and advanced him, and set his seat above all the princes that were with him.

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed.

And the king said unto Haman, Do with them as it seemeth good to thee.

So letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, and to take the spoil of them for a prey.

The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

[*Esther III.* 1, 8–11, 13–15.]

ESTHER'S GRIEF

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

Then called Esther for one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade the messengers return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

[*Esther IV.* 1–5, 13–16.]

THE KING'S BANQUET

NOW it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight : and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Then said the king unto her, What wilt thou, queen Esther ? and what is thy request ? it shall be even given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What is thy petition ? and it shall be granted thee : and what is thy request ? even to the half of the kingdom it shall be performed.

Then answered Esther, and said, My petition and my request is ; If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

[*Esther V.* 1–8.]

THE KING'S CHIEF OFFICER

THEN went Haman forth that day joyful and with a glad heart : and when he came home, he sent and called for his friends, and Zeresh his wife.

And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself ; and to morrow am I invited unto her also with the king.

Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon : then go thou in merrily with the king unto the banquet. And the thing pleased Haman ; and he caused the gallows to be made.

[*Esther V.* 9–14.]

ESTHER'S UNCLE

ON that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

And it was found written, that Mordecai had told of two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

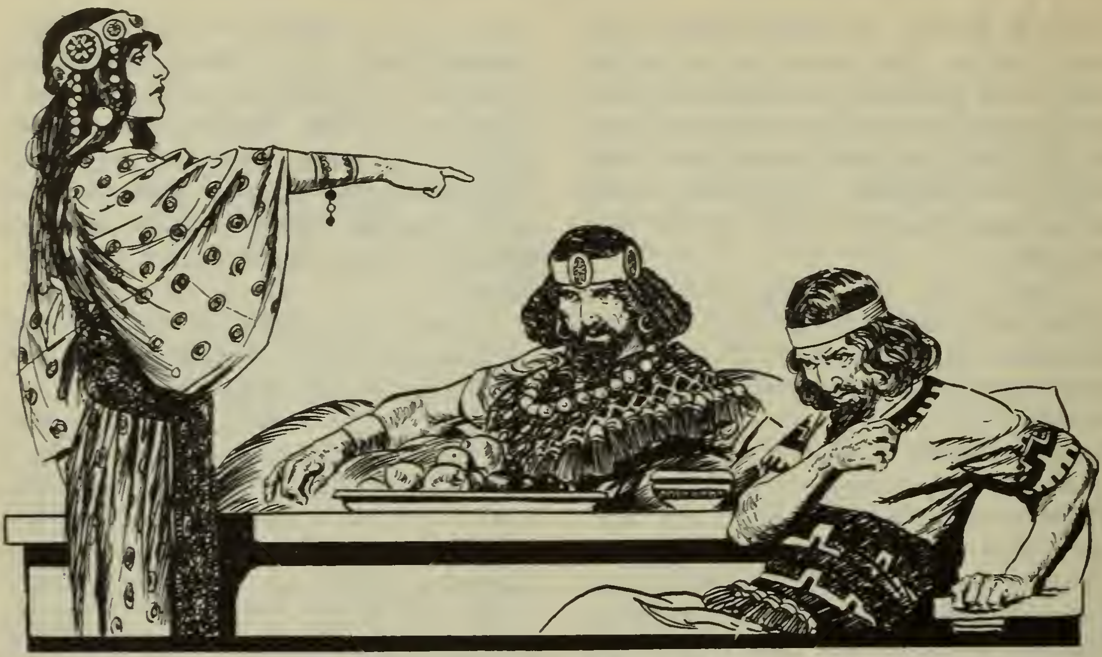
And the king said, What honour and dignity hath been done to Mordecai for this ? Then said the king's servants that ministered unto him, There is nothing done for him. [*Esther VI.* 1–3.]

ROYAL HONOURS

AND the king said, Who is in the court ?

Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

And the king's servants said unto



ESTHER DENOUNCING HAMAN

him, Behold, Haman standeth in the court.

And the king said, Let him come in. So Haman came in.

And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

And Haman answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

[*Esther VI.* 4–11.]

THE CHIEF OFFICER'S ANGER

BUT Haman hasted to his house mourning, and having his head covered.

And Haman told Zeresh his wife and all his friends every thing that had befallen him.

Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared. [*Esther VI.* 12–14.]

THE QUEEN'S BANQUET

SO the king and Haman came to banquet with Esther the queen.

And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther ? and it shall be granted thee : and what is thy request ? and it shall be performed, even to the half of the kingdom.

Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request : for we are sold, I and my people, to be destroyed, to be slain, and to perish.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so ?

And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden : and Haman stood up to make request for his life to Esther the queen ; for he saw that there was evil determined against him by the king.

[*Esther VII.* 1–7.]

THE END OF THE KING'S OFFICER

AND one of the chamberlains said before the king, Behold the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman.

Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

[*Esther VII.* 9, 10.]

ESTHER'S UNCLE HONOURED

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen.

And Mordecai came before the king ; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. [*Esther VIII.* 1, 2.]

THE DECREE WITHDRAWN

AND Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman, and his device that he had devised against the Jews.

Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews which are in all the king's provinces : for how can I endure to see the evil that shall come unto my people ? or how can I endure to see the destruction of my kindred ?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

[*Esther VIII.* 3–8, 14–17.]

THE FEAST OF PURIM

AND Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor, and that these days of Purim should not fail from among the Jews, nor the memorial of them perish.

[*Esther IX.* 20–22, 28.]

Ezra

Rebuilding the Temple

Why the work was delayed and how a Persian king helped the Temple builders to overcome their difficulties.

THE KING'S DECREE

NOW that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia,

The LORD God of heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people ? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. [*Ezra I.* 1–4.]

THE TREASURES OF THE TEMPLE

THEN rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods ; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

[*Ezra I.* 5–11.]

THE RETURN

AND the people gathered themselves together as one man to Jerusalem.

Then stood up Jeshua, and his brethren the priests, and Zerubbabel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.

And they set the altar upon his bases : and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.

They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number according to the custom, as the duty of every day required ; and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia. [*Ezra III.* 1–7.]

THE NEW TEMPLE

NOW in the second year of their coming unto the house of God at Jerusalem, Zerubbabel, and Jeshua, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off. [*Ezra III.* 8–13.]

THE ENEMIES OF JUDAH

NOW when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do.

[*These adversaries were the foreigners who had come to live in Samaria, and those Israelites who had not been in captivity and who had fallen into idolatrous practices through living with these strangers.*]

But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God: but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose.

Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

[*Ezra IV.* 1–3, 24.]

THE PROPHET'S APPEAL

THEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

Then rose up Zerubbabel, and Jeshua, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. [*Ezra V.* 1, 2.]

THE NEW GOVERNOR'S QUESTIONS

AT the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? And, what are the names of the men that make this building?

But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius.

[*Ezra V.* 3–5.]

A LETTER TO THE KING

THE copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions, which were on this side the river, sent unto Darius the king: they sent a letter unto him, wherein was written thus;

> Unto Darius the king, all peace.
>
> Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.
>
> And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.
>
> But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.
>
> But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor; and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.
>
> Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.
>
> Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to

build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter. [*Ezra V.* 6–17.]

THE OLD DECREE

THEN Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expences be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. [*Ezra VI.* 1–5.]

THE NEW DECREE

NOW therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed. [*Ezra VI.* 6–12.]

THE FINISHED WORK

THEN Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius.

And this house was finished on

the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

[*Ezra VI.* 13–15.]

THE DEDICATION

AND the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

And the children of the captivity kept the passover upon the fourteenth day of the first month.

[*Ezra VI.* 16–19.]

Haggai

The Glory of the Temple

How the prophet quickened the enthusiasm and cemented the unity of the Temple builders.

THE RUINS OF THE TEMPLE

THEN came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste ?

Now therefore thus saith the LORD of hosts ; Consider your ways. Ye have sown much, and bring in little ; ye eat, but ye have not enough ; ye drink, but ye are not filled with drink ; ye clothe you, but there is none warm ; and he that earneth wages earneth wages to put it into a bag with holes.

Thus saith the LORD of hosts ; Consider your ways. Go up to the mountain, and bring wood, and build the house ; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little ; and when ye brought it home, I did blow upon it. Why ? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

[*Hag. I.* 3–9.]

THE PROPHET'S CHALLENGE

THEN spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I am with you, saith the LORD.

And the LORD stirred up the spirit of Zerubbabel, and the spirit of Joshua, and the spirit of all the remnant of the people ; and they came and did work in the house of the LORD of hosts, their God. [*Hag. I.* 13, 14.]

THE GLORY OF THE TEMPLE

THEN came the word of the LORD by the prophet Haggai, saying, Who is left among you that saw this house in her first glory ? and how do ye see it now ? is it not in your eyes in comparison of it as nothing ?

Yet now be strong, O Zerubbabel, saith the LORD ; and be strong, O Joshua, son of Josedech, the high priest ; and be strong, all ye people of the land, saith the LORD, and work : for I am with you, saith the LORD of hosts : according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you ; fear ye not.

For thus saith the LORD of hosts ; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the LORD of hosts.

The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts : and in this place will I give peace, saith the LORD of hosts. [*Hag. II.* 1–9.]

Zechariah

The Glory of the City

Shewing the prophet's ideals for the City of God, even while it was in ruins.

THE CITY OF TRUTH

THUS saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.

Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. [*Zech. VIII.* 3–5.]

THE CITY OF JOY

FOR before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. [*Zech. VIII.* 10–13.]

THE CITY OF PEACE

THESE are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord. [*Zech. VIII.* 16, 17.]

THE CITY OF GOD

AND the word of the Lord of hosts came unto me, saying,

Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. [*Zech. VIII.* 18–23.]

Malachi

The Lord's Herald Prophet

Who declares that God will send a messenger to prepare the way for the great restoration.

MY MESSENGER

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. [*Mal. III.* 1–4.]

MY JEWELS

THEN they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

[*Mal. III.* 16–18.]

MY DAY

FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. [*Mal. IV.* 1–3.]

MY LAW

REMEMBER ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

[*Mal. IV.* 4.]

MY PROPHET

BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. [*Mal. IV.* 5, 6.]

Nehemiah

Rebuilding the City Walls

How a young courtier became a great leader, and in face of opposition restored the City of God.

THE KING'S CUPBEARER

IT came to pass, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of Judah ; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach : the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

When I heard these words, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said,

I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments : let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee : both I and my father's house have sinned.

We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations : but if ye turn unto me, and keep my commandments, and do them ; though there were of you cast out unto the uttermost part of the heathen, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name : and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

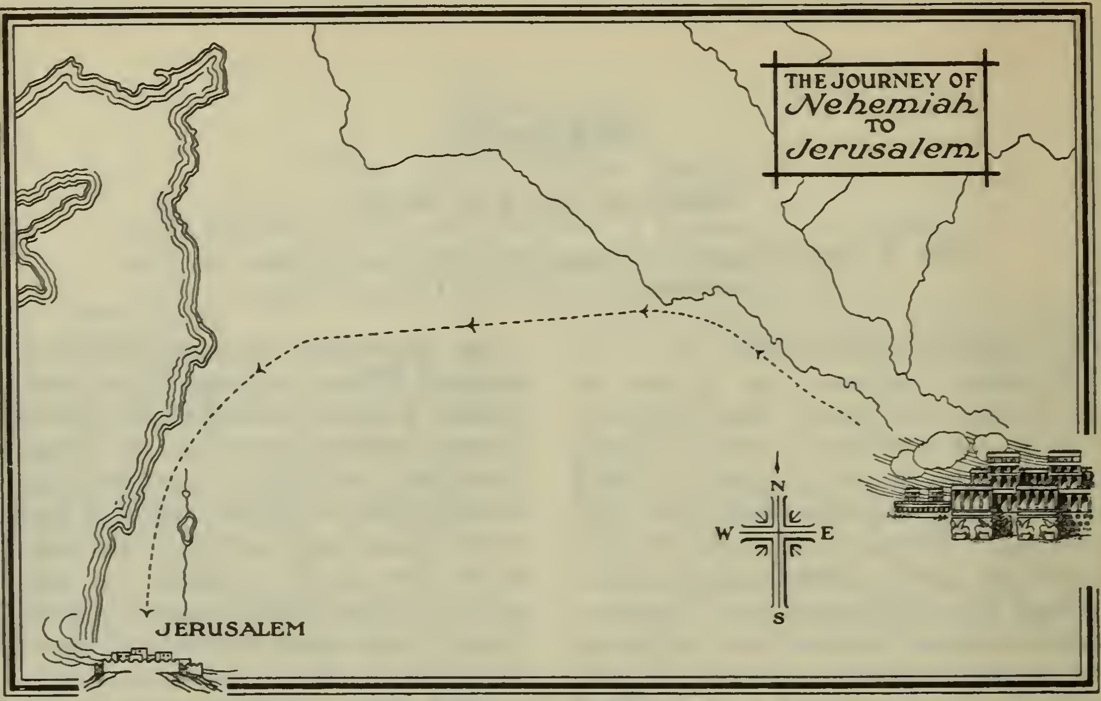
[*Neh. I.* 1–11.]

THE KING'S QUESTION

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him : and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick ? this is nothing else but sorrow of heart.

Then I was very sore afraid, and said unto the king, Let the king live



THE WAY OVER THE DESERT FROM BABYLON AND PERSIA

for ever : why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire ?

Then the king said unto me, For what dost thou make request ? So I prayed to the God of heaven.

And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be ? and when wilt thou return ? So it pleased the king to send me ; and I set him a time.

Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah ; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

So I came to Jerusalem, and was there three days. [*Neh. II.* 1–11.]

[*His journey would take about three months. These three days would be for rest and refreshment, after his laborious travelling.*]

JERUSALEM BY NIGHT

AND I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me.

And they said, Let us rise up and build. So they strengthened their hands for this good work.

But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem. [*Neh. II.* 12–20.]

REBUILDING THE WALLS

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

[*Neh. IV.* 1–3.]

NEHEMIAH'S PRAYER

HEAR, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. [*Neh. IV.* 4–6.]

ARMED BUILDERS

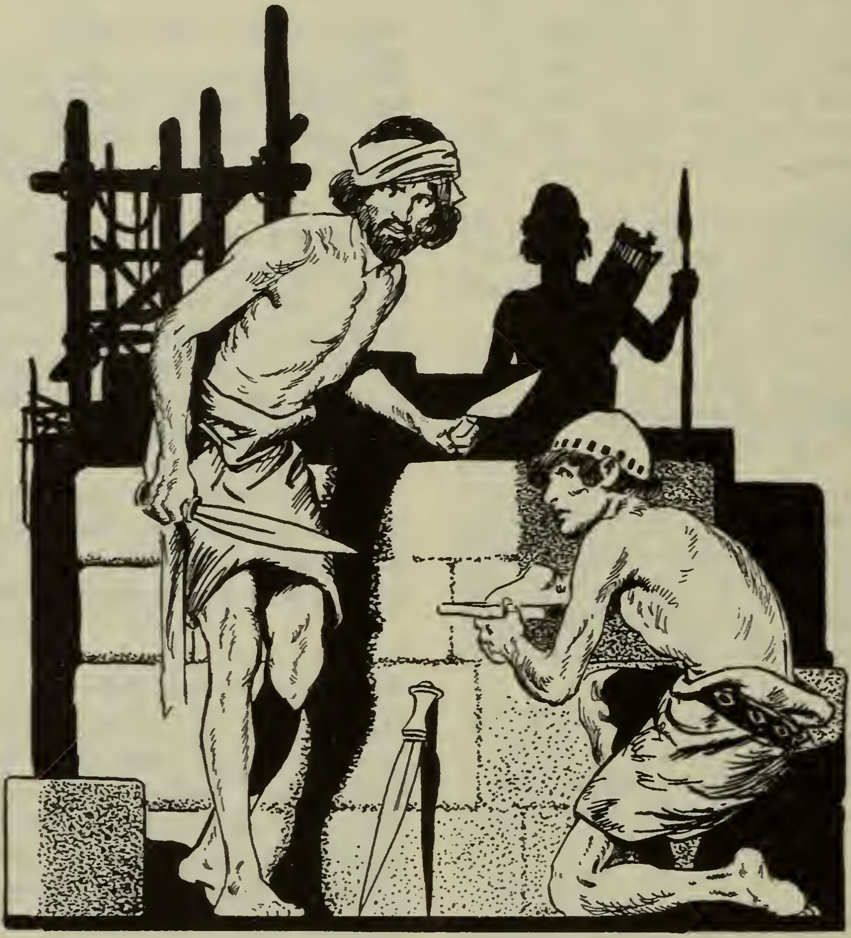
BUT it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it.

Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them : remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons [*coats of mail*] ; and the rulers were behind all the house of Judah.



NEHEMIAH'S ARMED BUILDERS

They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us : our God shall fight for us.

So we laboured in the work : and half of them held the spears from the rising of the morning till the stars appeared.

Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

[*Neh. IV.* 7–9, 13–23.]

FALSE REPORTS

NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein ; (though at that time I had not set up the doors upon the gates ;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down : why should the work cease, whilst I leave it, and come down to you ?

Yet they sent unto me four times after this sort ; and I answered them after the same manner.

Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand ; wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel : for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah : and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands. [*Neh. VI.* 1–9.]

NEHEMIAH'S COURAGE

AFTERWARD I came unto the house of Shemaiah, and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple : for they will come to slay thee ; yea, in the night will they come to slay thee.

And I said, Should such a man as I flee ? and who is there, that, being as I am, would go into the temple to save his life ? I will not go in.

And, lo, I perceived that God had not sent him ; but that he pronounced this prophecy against me : for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

My God, think thou upon Tobiah and Sanballat according to these their works, that would have put me in fear. [*Neh. VI.* 10–14.]

THE WORK COMPLETED

SO the wall was finished, in fifty and two days.

And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God. [*Neh. VI.* 15, 16.]

THE BOOK OF THE LAW

AND all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, and he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

And the Levites caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. [*Neh. VIII.* 1–8.]

A DAY OF REJOICING

AND Nehemiah and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. [*Neh. VIII.* 9–12.]

A CHORUS OF PRAISE

AND at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages.

And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate:

And certain of the priests' sons with trumpets went up with Ezra the scribe before them.

And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall; and they stood still in the prison gate.

So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: and the priests: and the singers sang loud. Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

[*Neh. XII.* 27–31, 35–43.]

Joel

The Day of the Lord

The prophet calls upon all to wait upon God for the fulfilment of His great promises.

THE DAY OF THE LORD

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain : let all the inhabitants of the land tremble : for the day of the LORD cometh, for it is nigh at hand : for the day of the LORD is great and very terrible ; and who can abide it ?

Therefore also now, saith the LORD, turn ye even to me with all your heart.

And rend your heart, and not your garments, and turn unto the LORD your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. [*Joel II.* 1, 12, 13.]

RECLAIMING THE EARTH

FEAR not, O land ; be glad and rejoice : for the LORD will do great things.

Be not afraid, ye beasts of the field : for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

Be glad then, ye children of Zion, and rejoice in the LORD your God : for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.

And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else : and my people shall never be ashamed.

[*Joel II.* 21–23, 25, 27.]

THE COMING OF THE SPIRIT

AND it shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions :

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered : for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. [*Joel II.* 28–32.]

Between the Testaments

Between the Testaments

From Nehemiah to Jesus

How the People of God were brought into contact with the learning of the Greeks and the laws of the Romans.

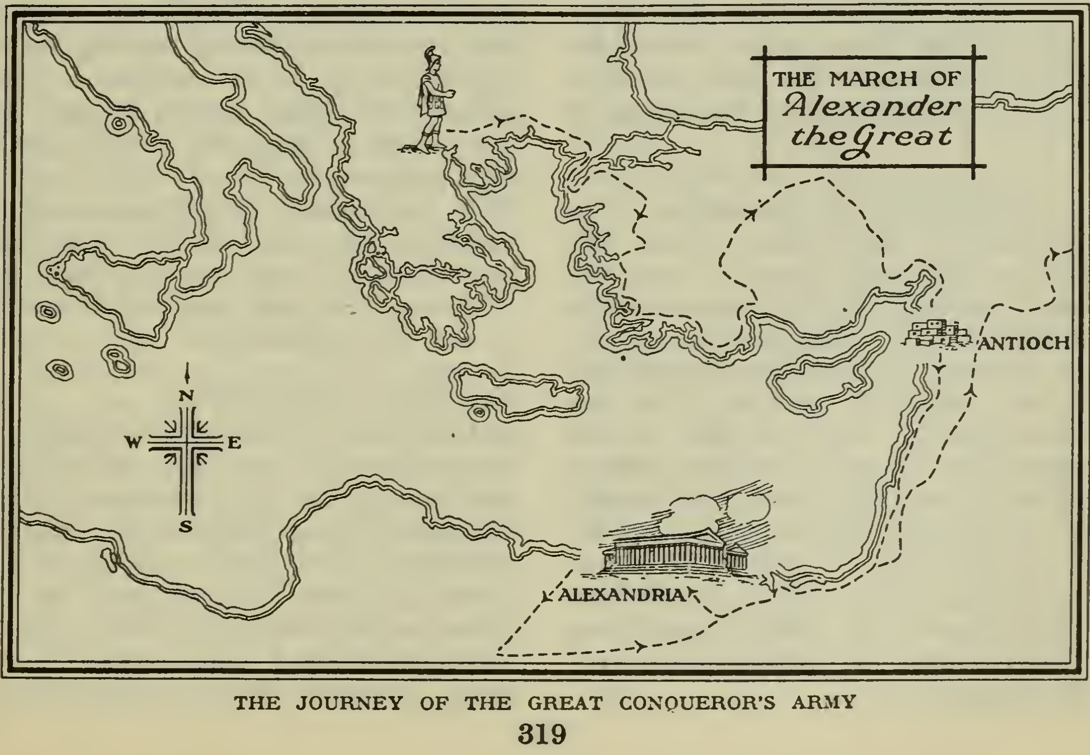
FROM NEHEMIAH TO THE GREEK INVASION

WHAT happened to the people of God from the days of Nehemiah to the birth of Jesus? There is no Biblical account, though the period covers four hundred years. From other sources, however, we can piece together the story, and a tragic story it is.

For the first hundred years they were still under Persian rule, and a period of prosperity appears to have followed the reforms of Ezra and Nehemiah. But it was short-lived. They were soon again suffering oppression. There was, however, one gain in this period. The use of the Synagogue became a regular part of the national life. It had originated in the Exile, when worship at the Temple was impossible. Now, in their own land, wherever there were communities of Jews, these little churches—as we would call them—sprang up.

ALEXANDER THE GREAT

IN the fourth century B.C. Alexander the Great overthrew the Persian rule, and brought the Jewish state under the sovereignty of Greece. This brought Israel into touch with Greek learning to such a degree that many



THE JOURNEY OF THE GREAT CONQUEROR'S ARMY *think the influence of this contact reaches even to Christianity.*

The history of this period is mainly the story of the wars and intrigues of two Greek cities, Antioch on the north of Palestine and Alexandria on the south. From these two centres Greek culture was thrown like a net over the whole land. Jerusalem, like the other cities and towns, readily absorbed the new civilization, but soon discovered it was not civilization at its best.

GREEK CULTURE IN JERUSALEM

AGAINST the spread of this Greek influence in the Holy City the high priest raised his voice, but with little effect.

Theatres and gymnasia were soon in full swing. Priests left the altars to play games, and sacrifices were offered to the Greek gods.

In 168 B.C. the king at Antioch issued a decree to exterminate Judaism altogether. All Jewish writings were to be seized and destroyed ; all Jews observing any of the Jewish rites were to be slain ; the Temple was to be devoted to the Greek gods ; and on the 25th of December the first sacrifice to Zeus was offered in the House of God.

It was this decree that made heroes of the family of the Maccabees. An aged priest, Mattathias, in the little town of Modein, refused to obey the edict, and slew the captain who went to enforce it. " Whosoever is zealous for the law, and will remain faithful to the covenant," he cried, " let him follow me ! " and he fled to the mountains. Here a crowd of faithful Hebrews joined him, and when he died his young son Judas girded on the sword and led the oppressed people against the king. He was called the Maccabee or " The Hammerer," and by this name the family was henceforth known.

JUDAS MACCABEUS

THE king's general was sent to suppress the rebellion. With 50,000 men he met Judas and threatened to sell his Jewish followers as slaves. But with 10,000 men Judas was victorious. Lysias returned with 65,000 troops, but was again defeated. So in triumph the young Jewish warrior marched to Jerusalem, and under the eyes of the citadel guard entered the Temple and on the 25th of December, two years after its desecration, offered sacrifices to God according to the law of Moses.

Persecution now spread to the districts beyond Jerusalem. Judas, with his brothers Jonathan and Simon, went to the rescue and brought the people to the capital, where, as a counter-attack, he besieged the Syrian garrison. Lysias marched to relieve the citadel, but had to make terms with Judas, partly because of the Jewish opposition, and partly because of the death of his king.

Judas had now to face trouble from a member of his own people. An Aaronite, Alcimus, applied to the Syrian king to be appointed high priest, and given troops to support his claim, saying he would again turn Jerusalem into a Greek city. The first attack of Alcimus Judas defeated, but when it was repeated, and Judas' forces were reduced to 800 men, this noble and bold deliverer of the Jews was slain.

JONATHAN MACCABEUS

ALCIMUS now began a reign of terror, directed specially against the national party in Jerusalem, under the leadership of Jonathan, the brother of Judas. Leaving the capital in the hands of those who were seeking to introduce the Greek civilization, Jonathan retired to a place twelve miles away, and there set up a rival govern-

ment. But the death of Alcimus and the weakening of the Syrian power brought the Maccabean leader back to Jerusalem, where he was recognized as both the high priest and the governor of the city.

SIMON MACCABEUS

SIMON, the last of the famous brothers, succeeded Jonathan as the high priest and ruler of the people. His measures against the sympathizers with Greek culture were more severe than those of Jonathan, and under his leadership the Jews again recovered their independence.

A NEW PROBLEM

AFTER Simon, difficulties of another kind appeared. His son, John Hyrcanus—most of the rulers from this time assumed a Greek as well as a Hebrew name—was solely a man of war. His one ambition was to restore the kingdom to its extent under David's rule.

But this was the problem—John was also the high priest, and the work of the priesthood was neglected. He regarded this office more as a decoration than a duty. There was, however, a party in Jerusalem to whom such a situation was more than a matter for regret ; it was a serious violation of the Law and the Covenant, and must be put right at all cost.

PHARISEES AND SADDUCEES

THIS was the view of the Pharisees. *They were the religious party in the city, and held that the Law must be observed, even if such observance brought with it the fall of the kingdom. They judged things entirely from a theoretical and theological standpoint.*

The Sadducees *on the other hand—and these with the Pharisees formed the two dominant forces in Jerusalem—constituted the national party. To them the nation was everything ; national honour, dignity and freedom must be preserved at all costs. They were purely political in their aims, and yet it was from this party that the high priest was chosen. They were the aristocracy of the country. All the officials were drawn from them, and to them the king looked for support.*

THE HIGH PRIEST

WHEN John's worthless brother Alexander took upon himself the double office, indignation could not be restrained. At the Feast of the Tabernacles he made blasphemous ridicule of his high priestly duties, and so enraged the worshippers that they threw at him the offerings they had brought for the altar. He called on his soldiers to slay the worshippers, and the Temple was strewn with the dead. Naturally the Pharisees clamoured for his execution. They appealed to the Syrian ruler to put an end to such lawlessness. Whereupon Alexander became more vicious and cruel, and executed all the Pharisees he could capture. This was the high priest! Into such a state the kingdom had fallen.

THE COMING OF THE ROMANS

IN 78 *B.C. Alexander died, begging his wife to make peace with the Pharisees. In* 63 *B.C. Pompey, the Roman general, entered Jerusalem. He found Alexander's two sons struggling against each other for the throne. The elder, Hyrcanus II, after swearing loyalty to Rome, was appointed high priest, while his brother, Aristobulus, with his wife and children, was taken captive to the imperial city, and there made to march in front of the triumphant chariots. On the way his son, Alexander, escaped. Later Aristobulus* *also escaped. At different times they each tried to raise a revolt in Jerusalem and restore the rule of the Maccabees, but without success. Rome was in command of the country, and all hope of the Jews recovering their independence and restoring the kingdom to the glory of David's reign was at an end.*

ANTIPATER

IT was during these bitter experiences of the people of God that a man of the tribe of Esau, an Edomite, found an opportunity to rise to power, and place his sons in a position to influence the whole future of the Jewish race. His name was Antipater. He was a soldier, whose genius made him the general of the army, and later the chief adviser of the king.

HEROD THE GREAT

BUT Antipater is overshadowed by the greatness of his son, Herod the Great.

As a young man Herod had been made the Governor of Galilee, his elder brother Phasael being appointed Governor of Jerusalem. To strengthen his position Herod became betrothed to the granddaughter of Hyrcanus, the king and high priest his father had served.

Antigonus, the last of the Maccabean princes, determined to make a last effort to regain the reins of government. Jerusalem was attacked; Phasael committed suicide, and Herod fled!

Herod went by way of Egypt to Rome. Here he was shewn great favour, and the senate gave him the title of "King of the Jews." Assured of the support of the Empire, he returned to Jerusalem, which he captured after a siege of five months.

The rest of the reign of Herod is a terrible story of jealousies and cruel murders. It is true he brought peace into the country, and extended the borders of the kingdom until it exceeded that of David. To his credit also are many fortresses, palaces and cities, for he was a great builder, and undertook the rebuilding of the Temple.

But dark and tragic are the deeds of his personal life. Driven by a wild passion of jealousy, he murdered his wife, his sons, his counsellors and friends. No ties of love or friendship could restrain his cruelty or suspicion.

It was in this reign, and amid such tragic scenes, that Jesus, the Saviour of the World, was born in a manger within sight of the royal palace.

The New Testament

The New Testament

How the writings of the Apostles became part of the Scriptures, and made the Bible the World's Best Book.

THE WORLD'S BIBLE

IT is the New Testament which makes the Scriptures the Bible of the world. Without it, we should not have a Bible. For the Old Testament is a Jewish book, and alone could never have become the Bible for everybody. But with the New Testament these sacred writings of the Jews are lifted from the level of national literature, for they declare that the God of Abraham, Isaac and Jacob, the God of the Old Testament is the God of the whole world.

Much more than this, of course, is contained in the New Testament. God comes very near to mankind in its pages, and makes Himself known in ways which surpass in grace and glory even the highest revelations of the older Scriptures. But throughout both Testaments it is God's story of Himself that is being told. The Old Testament begins it ; and, if the New Testament does not conclude it, as indeed it could not, it may be said to complete it, with a revelation which stamps all the sacred records as the Book of God.

THE CHRISTIAN SCRIPTURES

IT was not with the intention of adding any new books to the Scriptures of the Old Testament that the Gospels and Epistles were written. Such a thought was utterly impossible to any of the New Testament writers.

Men needed them. A wider circle of men and women than ever the Apostles could visit wanted to know about Jesus. They wanted a story which they could read and keep and pass on to their children ; and those who knew Jesus, or were friends of His friends, wrote down what they had seen and heard. Such were the simple beginnings of the Gospels.

It was only natural, as men began to live the new life, and follow the teaching of Jesus, that problems would arise upon which they would need direction ; and in this way the Epistles came to be written. The Apostles, who were learned in the Christian teaching, sent to the perplexed churches these letters of instruction and encouragement.

Those who received these little letters and lives of Jesus rightly treasured them, not because they felt they were or might become Scriptures, but because they contained words too precious to be lost. As time went on, and more people wanted to hear the Christian story, it gradually became the custom at the hour of worship to read these faithful records of the life of Jesus after the usual Scripture lessons ; until, in the end, the Gospel narrative was regarded as sacred writing, and reverenced like the books of Moses and the Prophets. So by the middle of the second century our first three Gospels had become the first volume of the New Testament.

The volume of the Epistles, or " The Apostle " book, as it was originally *called, was soon added. Thus, St. Paul's Epistles came second, in order of recognition by the Church, though most of them were written before the Gospels.*

Later, the writings of the other Apostles made a third volume, but frequently these were included in the second volume. And so the New Testament grew until in the fourth century it was fully and officially accepted as Scripture; its contents then being the same as to-day.

THE ENGLISH BOY'S TESTAMENT

WHEN this Greek New Testament came to be translated into English, it was the dream of the scholar who undertook the task, to prepare a version which could be readily understood by a boy reader. "I will make," he said, "the boy that follows the plough know more of the Scriptures than the pope."

So well was the work done, that in spite of many revisions, the English New Testament still retains more of Tyndale's sentences than it alters. His words, which are as true in their rendering of the original text as they are musical to the ear, may claim to have created our Authorized Version. The version was based chiefly upon his work, and the English-speaking boy who reads the following pages may take pride in the knowledge that he is reading the New Testament in the words that were written specially for him.

THE GOSPEL OF JESUS

AFTER nineteen hundred years the world still listens to the story of Jesus, as it listens to no other story that has ever been told. For the simple reason that it is God's story.

We call it a story, but it is much more than a tale to be taken up and put down when it has been read. It is news, very urgent news, the very best news. When angel lips first uttered it, they proclaimed it, "Good news," or "Glad tidings."

And yet, it is more than news, if we think of news only as information, for in this news there is a direct and personal appeal to everyone that hears or reads it. Indeed, whoever takes up one of the Gospels, finds himself not reading a story, but listening to a voice, which calls him to set out on a heavenly pilgrimage, to seek a kingdom that is not of this world, and to take up a cross as the mark of his discipleship.

THE FOURFOLD GOSPEL

ALTHOUGH there are four different accounts of the Life and Teaching of Jesus, and each account differs in many ways from the others, they separately and collectively draw a consistent picture. It is the same Jesus, and the same Gospel, that they set forth, though each writer tells the story in his own particular way.

In a sense we have four separate books, and yet they are so closely, so organically related, that they cannot be separated. They really form one book. They have been likened to the four parts of music, each distinctly different from each other, but forming, when taken together, a chord of perfect harmony.

THE FOUR GOSPELS

BETWEEN the first three Gospels and the fourth there are the greatest differences. St. John, for instance, describes at length the ministry of Jesus in Jerusalem and Judea, but says very little about His ministry in Galilee, while the other writers concentrate upon His Galilean work. His style of writing, and the way he *looks at his subject, are not like those of the other evangelists.*

Compared with St. John's writing, the Gospels of St. Matthew, St. Mark, and St. Luke seem more like outlines or synopses of Christ's Life and Teaching. It is for this reason they are sometimes called the Synoptists. With slight changes of order and detail they repeat the same incidents, conversations, and discourses of Jesus. Indeed, so many and so close are the points of resemblance in their stories, that scholars, who have examined the texts very carefully, are of the opinion that the writers of St. Matthew's and St. Luke's Gospels must have used St. Mark's Gospel very largely as a basis for their own.

It is generally agreed that St. Mark's is the earliest record which has been preserved. He was the companion of St. Peter, and no doubt this is the Gospel of St. Peter as well as of St. Mark.

Whether the next in order of time was St. Matthew or St. Luke cannot be definitely determined. They were evidently written by men who sought to extend and improve the earlier narrative by adding more of the teaching of Jesus to the biographical details than St. Mark had set down.

But, whatever be the indebtedness of one writer to another, the fact remains that each one tells a true story, and tells it in such a way that he both confirms and completes the other's narrative, and that together they present a story which for unity and power is unique in the literature of the whole world.

THE LIFE OF JESUS

AN attempt has been made in the following pages to weave the four Gospel narratives into a Life of Jesus. The Gospels themselves do not set down in proper order the things that Jesus said and did. That was not their method. But we may reverently try to follow step by step the path of His Life.

There are difficulties. Without fuller knowledge than we have at present it is impossible to locate exactly some of the scenes, or place in definite historical order all the events found in the Gospels. Where there is uncertainty, we have turned for guidance to the latest researches of Biblical scholarship.

Every harmony of the Gospels is an attempt to reach the truth, and cannot claim to be more than an attempt; but if it makes the development of the story more clear, and prepares the way for a fuller appreciation of the revelation of each Gospel, the attempt has been worth while.

The Life of Jesus

Arranged, in the words of the Gospels, so that the story of His Earthly Life can be followed step by step from His Birth at Bethlehem to His Ascension at Bethany.

THE TESTIMONY OF ST. JOHN

THAT which was from the beginning,
Which we have heard,
Which we have seen with our eyes,
Which we have looked upon,
And our hands have handled
Of the Word of Life.

In the beginning was the Word,
And the Word was with God,
And the Word was God.

All things were made by him ;
And without him
Was not anything made
That was made.

And the Word was made flesh,
And dwelt among us,
Full of grace and truth.
And we beheld his glory.
For the life was manifested,
And we have seen it,
And bear witness,
And shew unto you
That eternal life
Which was with the Father,
And was manifested unto us.

That which we have seen
And heard
Declare we unto you,
That ye also may have fellowship
With us ;
And truly our fellowship
Is with the Father,
And with his Son Jesus Christ.

And these things we write unto you,
That your joy may be full.

[1 *John I.* 1–4 ; *St. John I.* 1, 3, 14.]

When the Apostle John speaks of Jesus as the " Word," he means that Jesus makes known God's mind to us as a man's word or speech makes known his thought. Our words are the bodies of our thoughts, and Jesus is the embodiment, or the perfect expression, of God's thought.

Jesus

His Birth and Boyhood

How God sent a herald before Him,
and guided shepherds and kings to
His manger-cradle.

HIS HERALD, JOHN

THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias : and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense.

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness ; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord. [*St. Luke I.* 5–17.]

THE FATHER OF JOHN

AND Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife well stricken in years.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple : for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration [*which usually lasted for a week*] were accomplished, he departed to his own house. [*St. Luke I.* 18–23.]

THE BIRTH OF JOHN

NOW Elisabeth's son was born, and her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to name the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name.

And they made signs to his father, how he would have him called. And he asked for a writing table [*tablet*], and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. [*St. Luke I.* 57–66.]

THE PROPHET OF THE HIGHEST

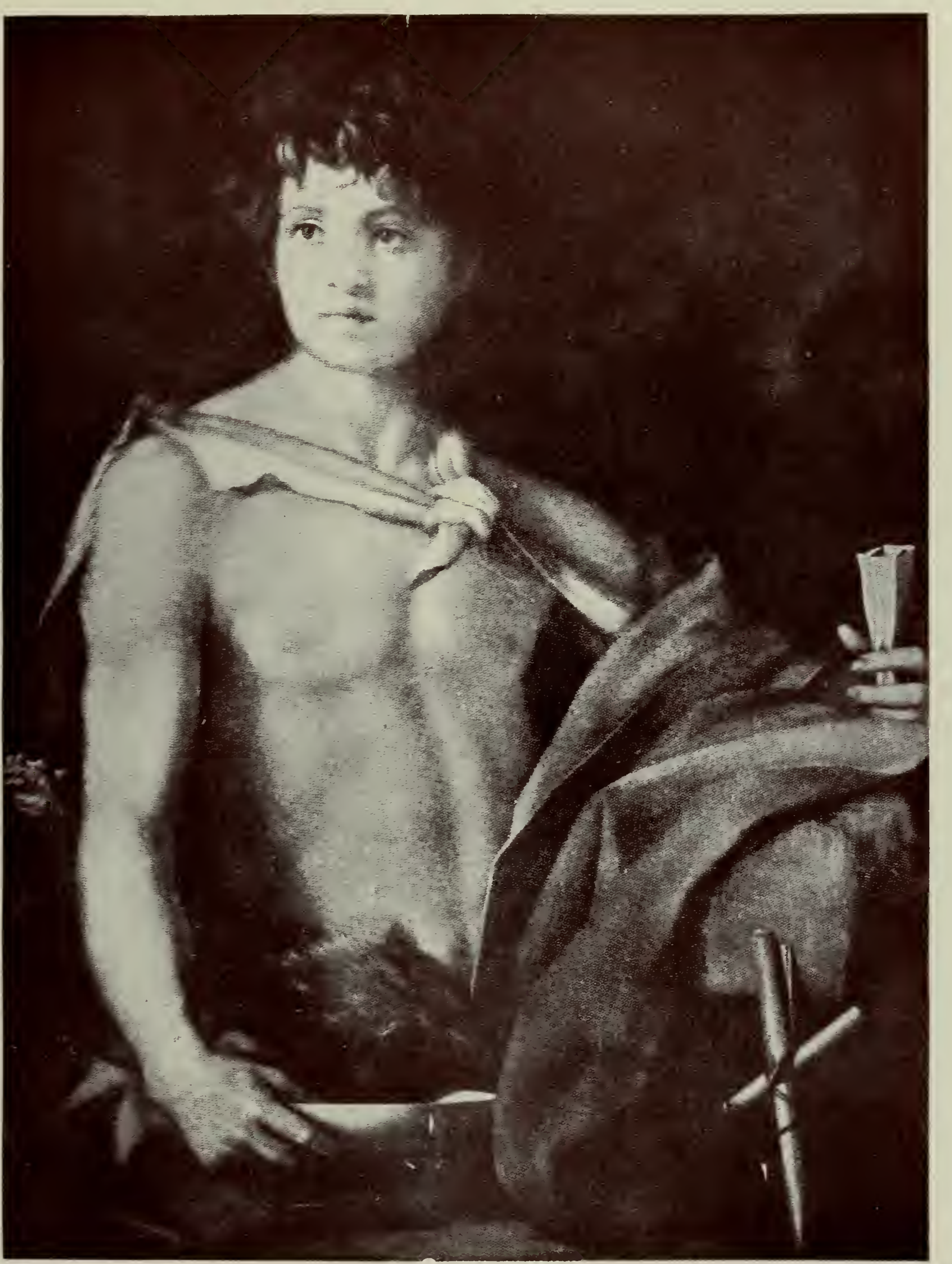
AND his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
And hath raised up an horn of salvation for us in the house of his servant David;
As he spake by the mouth of his holy prophets, which have been since the world began:
That we should be saved from our enemies, and from the hand of all that hate us;
To perform the mercy promised to our fathers, and to remember his holy covenant;
The oath which he sware to our father Abraham,
That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
In holiness and righteousness before him, all the days of our life.
And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
To give knowledge of salvation unto his people by the remission of their sins,
Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel. [*St. Luke I.* 67–80.]

THE SONG OF ZACHARIAS

FOR many centuries this song of Zacharias has been used by the Christian Church as a hymn of praise at Morning Prayer. It is known as the "Benedictus," and proclaims the coming of "a mighty Deliverer" for us. This is the meaning of the words "horn of salvation." A "horn," in the Scriptures, is an emblem of power, or an eminent person. In this case "the horn of salvation" is the Messiah. The song is the last of the prophecies of the old order, which Christ by His coming fulfilled.



JOHN THE BAPTIST *From the painting by Andrea del Sarto*

THE MOTHER OF JESUS

THE ANGEL'S MESSAGE

IN the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. For with God nothing shall be impossible.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

[*St. Luke I.* 26–38.]

THE TWO MOTHERS

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth, and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

[*St. Luke I.* 39–45.]

MARY'S SONG

AND Mary said, My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things; and holy is his name.
And his mercy is on them that fear him from generation to generation.
He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats, and exalted them of low degree.
He hath filled the hungry with good things; and the rich he hath sent empty away.
He hath holpen [*taken by the hand*] his servant Israel, in remembrance of his mercy;
As he spake to our fathers, to Abraham, and to his seed for ever. [*St. Luke I.* 46–55.]

[*This hymn of praise, known now as the* " *Magnificat,*" *forms part of the worship of the Christian Church at Evensong.*]

THE MANGER

HIS FIRST WORSHIPPERS

BETHLEHEM

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his wife.

And so it was, that, while they were there, the days were accomplished that her son should be born. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. [*St. Luke II.* 1–7.]

THE SHEPHERDS

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

[*St. Luke II.* 15–20.]

SIMEON

WHEN eight days were accomplished for the naming of the child, his name was called JESUS, which was so named of the angel. They brought him to Jerusalem, to present him to the Lord; and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word:
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel [*for the fall of many who now stand, and for the rising of many who have fallen*]; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

[*St. Luke II.* 21–35.]

THE SONG OF SIMEON

THE Christian Church prizes this song of Simeon because of the promise it contains for the Gentiles. It is sung as a hymn of thanksgiving at Evensong.

ANNA

AND there was one Anna, a prophetess: and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

[*St. Luke II.* 36–38.]

THE WISE MEN

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

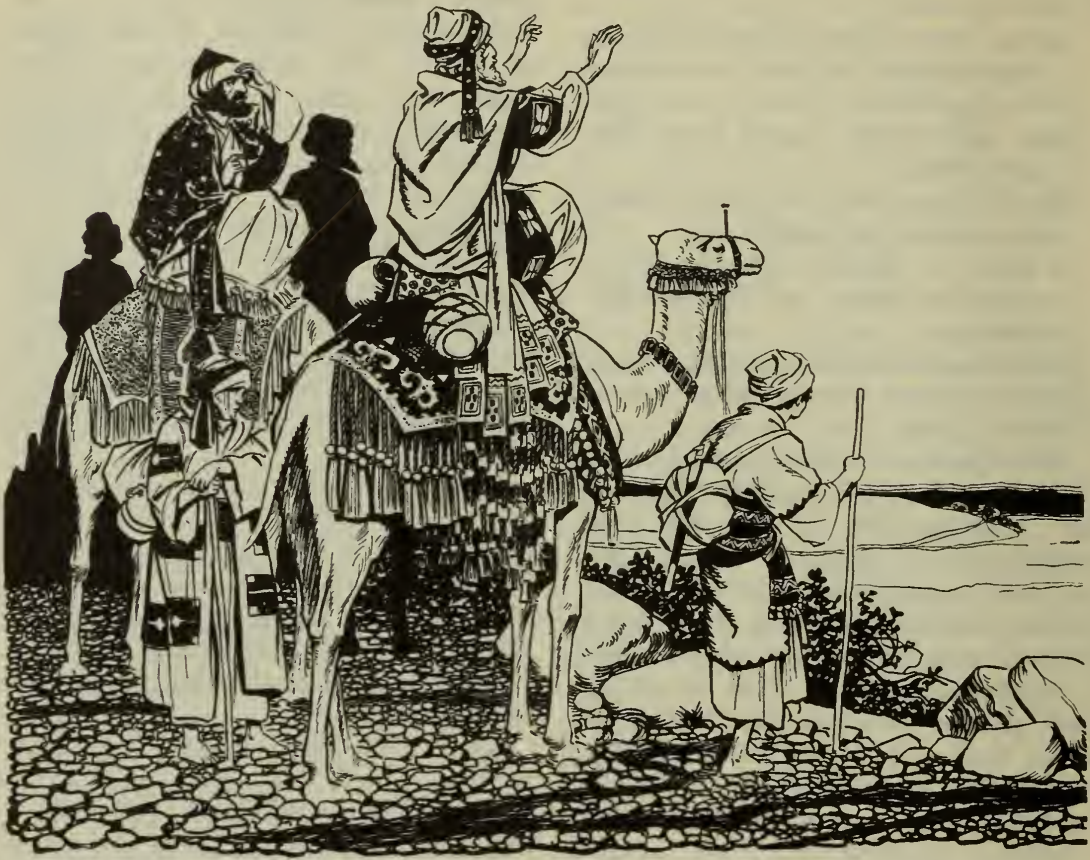
When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. [*St. Matt. II.* 1–11.]



THERE CAME WISE MEN

THE WISE MEN

WE would call them astrologers. In those days the study of the stars was held in high honour, and God used this knowledge to teach these observers of the heavens of the birth of His Son.

A tradition says there were three, and they were kings or priest-kings from the country beyond the Euphrates. If this were so, they would probably make the journey by way of Damascus, and return by the route which turned into the eastern desert, south of the Dead Sea.

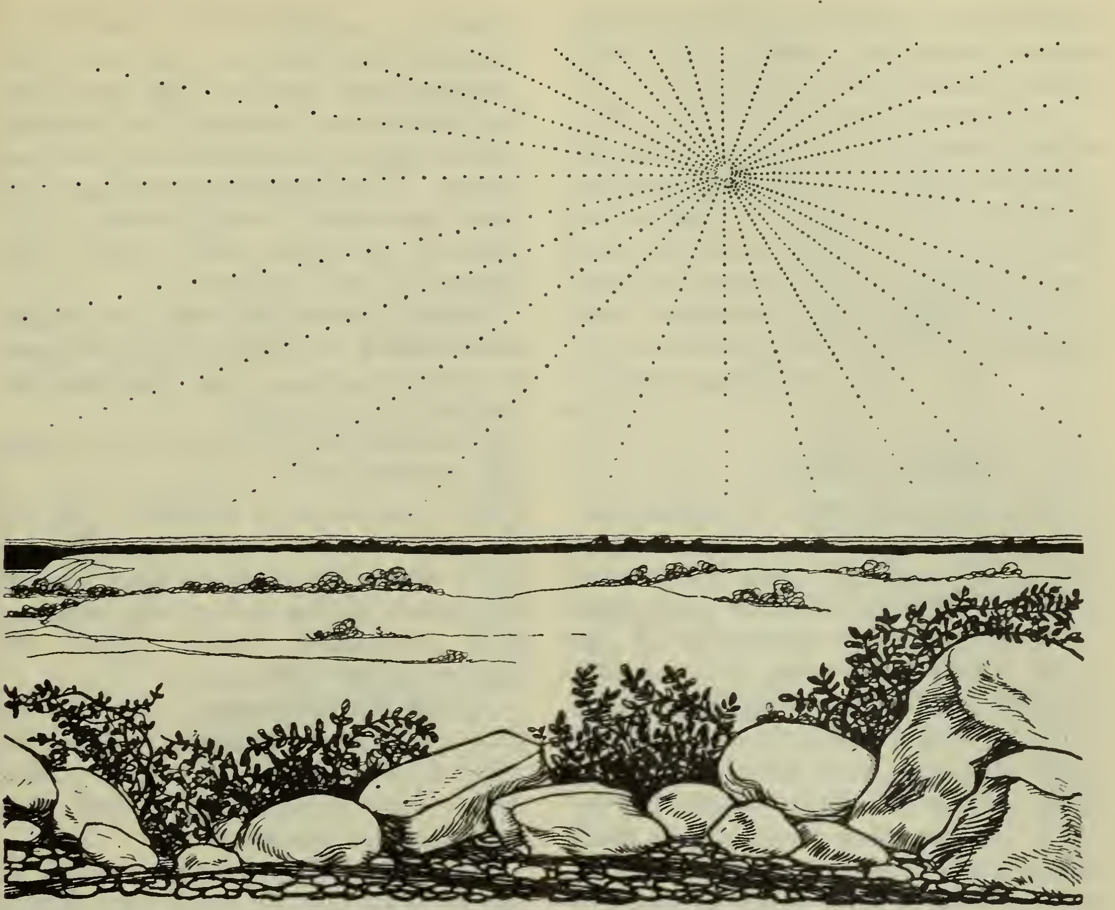
Did the star guide them all the way to Bethlehem? We generally assume that it did; but the account only says it first appeared to tell them of Christ's birth, and reappeared at Jerusalem, filling them with great joy. Perhaps the way over the desert was so well known to them that they did not need a celestial guide.

That they recognized the star as "His Star" shews they must have had some knowledge of Him.

THE RETURN OF THE WISE MEN

AND being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

[*St. Matt. II.* 12.]



FROM THE EAST

THE FLIGHT INTO EGYPT

AND when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night and departed into Egypt. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

[*St. Matt. II.* 13–16.]

THE RETURN TO NAZARETH

BUT when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. [*St. Matt. II.* 19–23.] And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

[*St. Luke II.* 40.]

THE HOME OF JESUS

IT was very simple. It would consist of one room, built of clay or stone, with a flat roof on which was erected a shelter made of branches and reeds.

Running round the inside of the wall, just high enough to be easily reached, was a ledge or shelf on which stood the bowls and jars that were in daily use, and also the rolled quilts, which are called " beds " in the Scriptures, because they were used to keep the sleepers warm at night. Having no bedstead a boy rolled himself in his little quilt and slept on the floor, or on the roof in the hot season. By the door stood the large water-jars, made of red clay, with a few fresh green sprigs over the opening to keep the water cool, and the shoes or sandals of the family, which were taken off when the house was entered.

At meal-times, and the principal meals were breakfast and midday dinner, a wooden stool was placed in the centre of the room, and the family reclined round it. A tray with a dish of rice and meat or stewed fruit was placed on the stool for the chief meal, and the household helped themselves. Having no knives or forks they used their fingers. Both before and after the meal, it was the duty of the youngest member of the family to pour water over the hands of the company, using for the purpose a brass jug and bowl.

Round flat barley cakes supplied the bread, and among the working people these cakes also served as plates. The cooking was done in a small enclosure of rough stones at the front of the house, the oven being placed in the corner.

Clothes were kept in a wooden chest, which also held any parchment or written portion of the Law that the household possessed.

HIS SCHOOL-DAYS

DID Jesus go to school? Not in the way that we understand it. A boy's education in those days was in the hands of his father and mother, with occasional lessons from the keeper of the synagogue.

If the Old Testament was not the only book to be studied, it was the chief book, and the quotations which Jesus later made from it shew how well He had mastered it.

We know He could write, and it is not unlikely that He could read Greek, and perhaps Latin, as well as His native language, for Greek and Latin were used in the country.

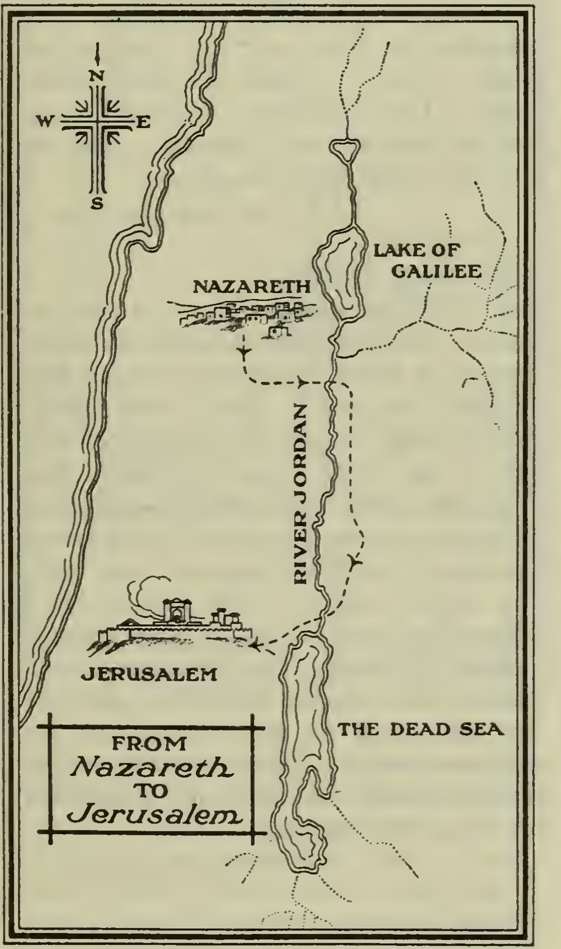
Nature was a favourite book to Him. He loved the birds and the flowers. He looked into creation as into a great mirror which reflected the loving purposes of God. And human life held no secrets from Him. He read its meaning, and saw in some of its simplest incidents living pictures of the greatest spiritual truths.

From the ridge of the hill on which Nazareth stood a boy could look down on the great highways which crossed the plain, and see, passing like a pageant before him, crowds of travellers and traders, caravans of merchants, companies of soldiers, until his imagination was thrilled by the wonder and glory of the world.

A VISIT TO JERUSALEM

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

[*At twelve years of age a Jewish boy was "grown up." From that age he was bound to attend the feasts and fasts ordered by his religion to be observed.*]



A LITTLE MAP OF THE JOURNEY

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man. [*St. Luke II.* 41–52.]

HIS EARLY MANHOOD

BETWEEN this visit to the Passover Feast at Jerusalem and the Anointing of Jesus for His great work, nothing is recorded in the Bible concerning Him, but a tradition of the Early Church fills the gap with the story that His mother was left a widow when He was nineteen years of age, and that until He was thirty He worked as a carpenter to provide a livelihood for her and His brothers and sisters.

Jesus

His Baptism and Temptation

How the herald John met Jesus, and spake great things concerning Him.

THE PREACHING OF JOHN

IN those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

[*St. Matt. III.* 1–4.]

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

[*St. Luke III.* 7–14.]

JOHN AND JESUS

AND as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

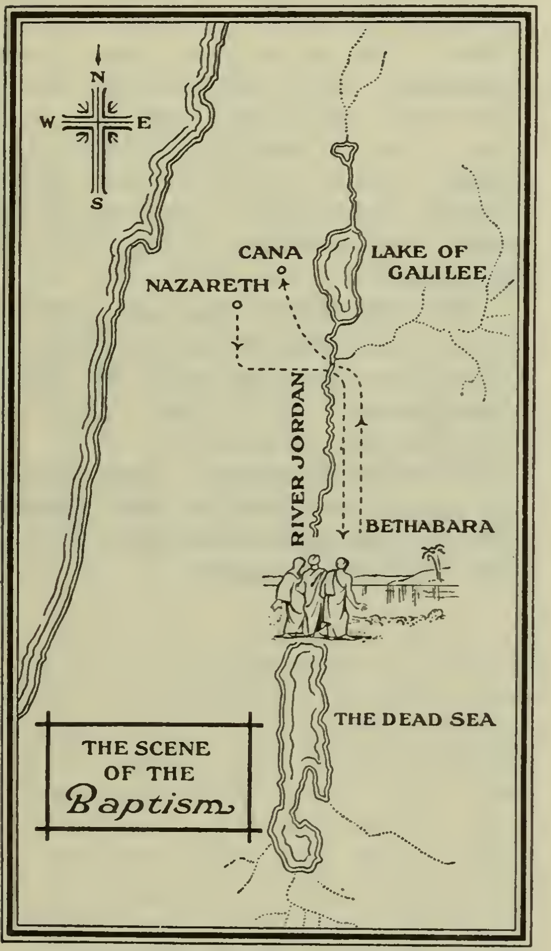
[*St. Luke III.* 15–18.]

JESUS IS BAPTIZED

THEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. [*St. Matt. III.* 13–17.]



THE JOURNEY FROM NAZARETH AND THE RETURN TO CANA

HE DEFEATS THE DEVIL

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him. [*St. Matt. IV.* 1–11.]

JOHN'S RECORD

THE next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. [*St. John I.* 29–34.]

JOHN'S DISCIPLES

AGAIN the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. [*St. John I.* 35–43.]

Jesus

His First Miracles

With mighty deeds He first proclaimed the Message of His Love.

AT A MARRIAGE FEAST

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

His mother saith unto the servants, Whatsoever he saith unto you, do it.

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

[*St. John II.* 1-11.]

BY THE LAKE

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon.

And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

[*St. Luke V.* 1–11.]

IN A SYNAGOGUE

AND they went into Capernaum: and straightway on the sabbath-day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee.

[*St. Mark I.* 21–28.]

IN THE HOUSE OF SIMON PETER

AND forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever; and anon they tell him of her. And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. [*St. Mark I.* 29–34.]

And again after some days it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy, Son, they sins be forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts. Why doth this man thus speak blasphemies? who can forgive sins but God only?

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. [*St. Mark II.* 1–12.]

[*Most Eastern houses have a flat roof, which is used by the family for purposes of recreation in the cool of the evening. It is approached by a narrow staircase and a trap-door, which in this instance was too small to allow the bed to pass through. Part of the roof was therefore removed to allow the sick man to be lowered on his couch.*]

IN LEVI'S HOUSE

AND he went forth again by the sea side. And as he passed by, he saw Levi the son of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. [*St. Mark II.* 13–17.]

[*This supper at the house of Levi, or Matthew, as he was also called, was possibly on the eve of a journey to one of the feasts at Jerusalem, and had been arranged to do honour to Jesus before His departure.*]

AT THE RIVER-SIDE

AFTER these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon, near to Salim, because there was much water there; and they came, and were baptized: for John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews, about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him.

John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He must increase, but I must decrease.

[*St. John III.* 22–30.]

[*The difference between the friendly and sociable habits of Jesus and the solitary and severe life of John the Baptist, puzzled those who looked upon Jesus as one of John's preachers, and nothing more. But John himself made the matter clear.*]

And the disciples of John, and of the Pharisees, used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. [*St. Mark II.* 18–22.]

[*Meaning that His teaching must not be judged by John's standards. The earlier systems of religion cannot contain the latest teaching.* "*Bottles,*" *of course, at the time of Christ, were made of skins, and it would have been foolish to put new, strong wine into skins that had become weak or faulty through age.*]

IN THE HOLY CITY

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

The man departed, and told the Jews that it was Jesus, which had made him whole.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

[*St. John V.* 1–16.]

Jesus

By the Hills and Sea of Galilee

Where He gathered around Him a circle of loving friends, and first spoke openly of the Kingdom of the heart.

JESUS AT NAZARETH

NOW after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. [*St. Mark I.* 14, 15.]

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias [*Isaiah*].

And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

[*St. Luke IV.* 16–22.]

[*For the historical occasion of this prophecy of Isaiah, which Jesus applies to Himself, see page* 293.]

A TOUR OF GALILEE

AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

[*St. Matt. IV.* 23, 24.]

HIS TWELVE APOSTLES

AND it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles; Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases. [*St. Luke VI.* 12–17.]

THE SERMON ON THE MOUNT

THE LIFE OF JOY AND THE LAW OF LOVE

THESE sayings of Jesus, which St. Matthew arranges as one discourse, may have been spoken on different occasions from many of the hillsides of Galilee.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying,

THE BEATITUDES

BLESSED are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

[*St. Matt. V.* 1–12.]

[*For "blessed" read "happy," and in these verses you will find Christ's teaching about real happiness and true righteousness.*]

THE SALT OF THE EARTH

YE are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. [*St. Matt. V.* 13.]

THE LIGHT OF THE WORLD

YE are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

[*A bushel was a bowl used as a measure, which was frequently turned upside down and used as a table or lamp-stand. Men do not put a candle under it, but upon it.*]

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

[*St. Matt. V.* 14–16.]

THE LAW AND THE PROPHETS

THINK not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot [*the smallest letter of the alphabet*] or one tittle [*the tiniest point or ornament of a letter*] shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

[*St. Matt. V.* 17–20.]

THE NEW LAW

YE have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. [*St. Matt. V.* 21–24.]

THE OTHER CHEEK

YE have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

[*St. Matt. V.* 38–42.]

LOVE YOUR ENEMIES

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. [*St. Matt. V.* 43–48.]

GIVE ALMS SECRETLY

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

[*St. Matt. VI.* 1–4.]

PRAY IN SECRET

AND when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for

they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
[*St. Matt. VI.* 5–9.]

THE LORD'S PRAYER

AFTER this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
[*St. Matt. VI.* 9–13.]

TREASURE IN HEAVEN

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.
[*St. Matt. VI.* 19–21.]

THE SINGLE EYE

THE light of the body is the eye: if therefore thine eye [*desire*] be single [*fixed on one thing*], thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! [*St. Matt. VI.* 22, 23.]

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [*the god of money*]. [*St. Matt. VI.* 24.]

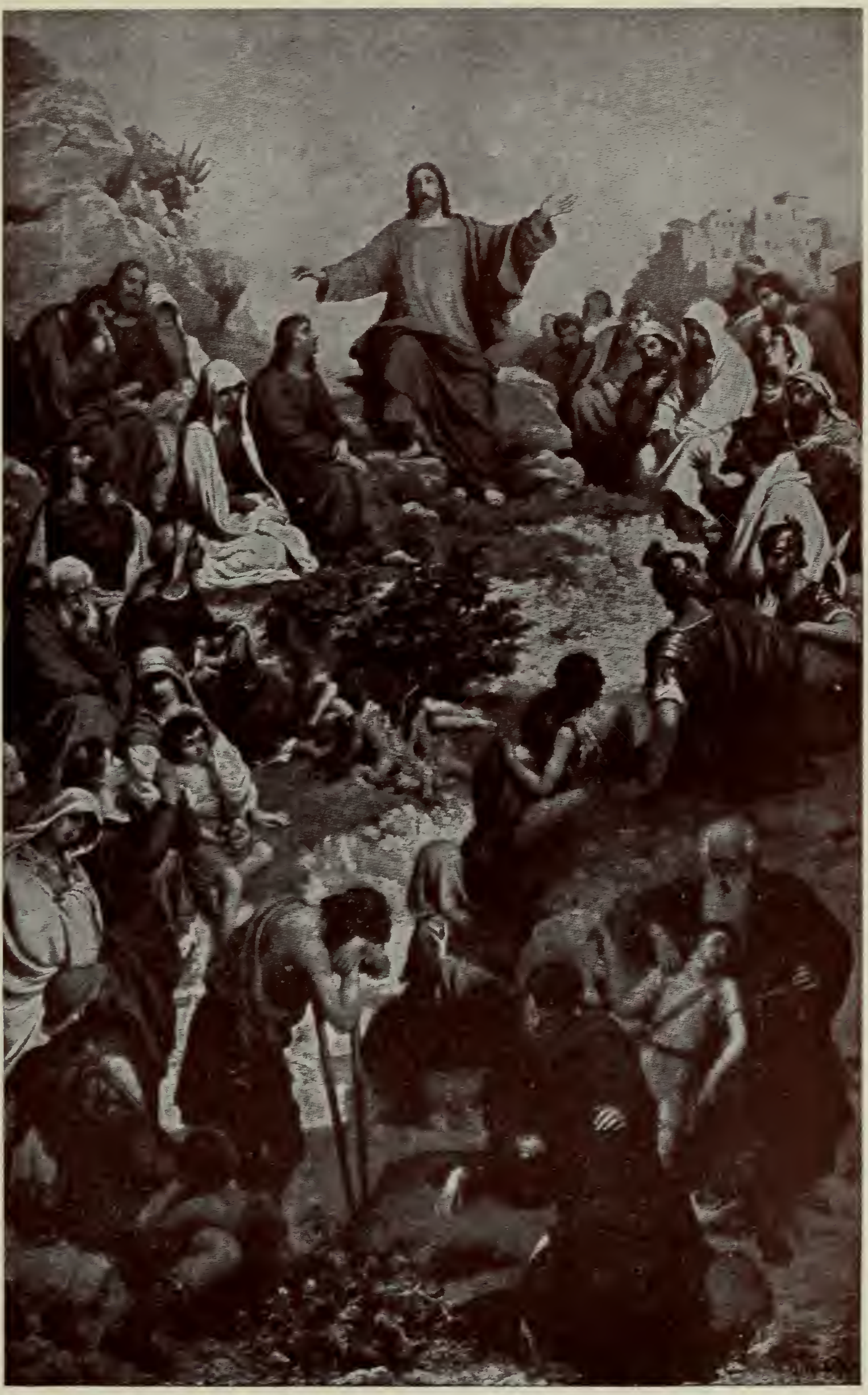
BEHOLD THE BIRDS

THEREFORE I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature?
[*St. Matt. VI.* 25–27.]

CONSIDER THE LILIES

AND why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the



THE SERMON ON THE MOUNT

From the painting by August Noach
By permission of F. Hanfstaengl

things of itself. Sufficient unto the day is the evil thereof.

[*St. Matt. VI.* 28–34.]

THE MOTE AND THE BEAM

JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote [*a speck of dust*] that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

[*St. Matt. VII.* 1–5.]

THE SECRET OF PRAYER

ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? [*St. Matt. VII.* 7–11.]

THE GOLDEN RULE

THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

[*St. Matt. VII.* 12.]

THE STRAIT GATE

ENTER ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. [*St. Matt. VII.* 13, 14.]

THE GOOD TREE

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

[*St. Matt. VII.* 15–20.]

THE HOUSE ON A ROCK

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

[*St. Matt. VII.* 21–29.]

THE SERMON ON THE MOUNT

THERE is no doubt that in these recorded sayings we have the words of Jesus. The Gospels present them in two groups. St. Luke's account is not so full as that of St. Matthew, but both begin with the Beatitudes and end with the parable of the wise and foolish builders.

The simple words and the straightforward teaching of this great sermon astonished the first listeners. There was real religion in it; there was an understanding of life which they felt was true, and a promise of blessing which was brought within their reach.

The ideas were new and revolutionary. They were contrary to the accepted practice of the world. But the light of heaven was in them. Their truth could not be denied; their power could not be mistaken.

But great as are the words that were uttered, it was the Speaker that stamped the teaching with the authority of God.

A TOUR OF GALILEE

THE CENTURION'S SERVANT

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's [*an officer of the Roman army in command of a hundred men*] servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue.

Then Jesus went with them.

And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

And they that were sent, returning to the house, found the servant whole that had been sick.

[*St. Luke VII.* 1–10.]

[*From Capernaum Jesus went to Nain,—a distance of* 22 *miles.*]

THE WIDOW'S SON

AND it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still.

And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God had visited his people.

And this rumour of him went forth throughout all Judæa, and throughout all the region round about. [*St. Luke VII.* 11–17.]

IN THE HOUSE OF A PHARISEE

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven.

And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

[*St. Luke VII.* 36–50.]

JESUS AND JOHN THE BAPTIST

AND the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come ? or look we for another ?

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come ? or look we for another ? And in that same hour he cured many of their infirmities and plagues, and of evil spirits ; and unto many that were blind he gave sight.

Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

[*St. Luke VII.* 18–23.]

THE GREATNESS OF JOHN

AND when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see ? A reed shaken with the wind ? But what went ye out for to see ? A man clothed in soft raiment ? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see ? A prophet ? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist : but he that is least in the kingdom of God is greater than he.

[*St. Luke VII.* 24–28.]

BY THE LAKESIDE

PARABLES AND MIRACLES

AND he began again to teach by the sea side : and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea ; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine. [*St. Mark IV.* 1, 2.]

THE SOWER

HEARKEN ; Behold, there went out a sower to sow : and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

And some fell on stony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth : but when the sun was up, it was scorched ; and because it had no root, it withered away.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an hundred.

And when he was alone, they that were about him with the twelve asked of him the parable.

And he said unto them, The sower soweth the word.

And these are they by the way side, where the word is sown ; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

And these are they likewise which are sown on stony ground ; who, when they have heard the word, immediately receive it with gladness ;

and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

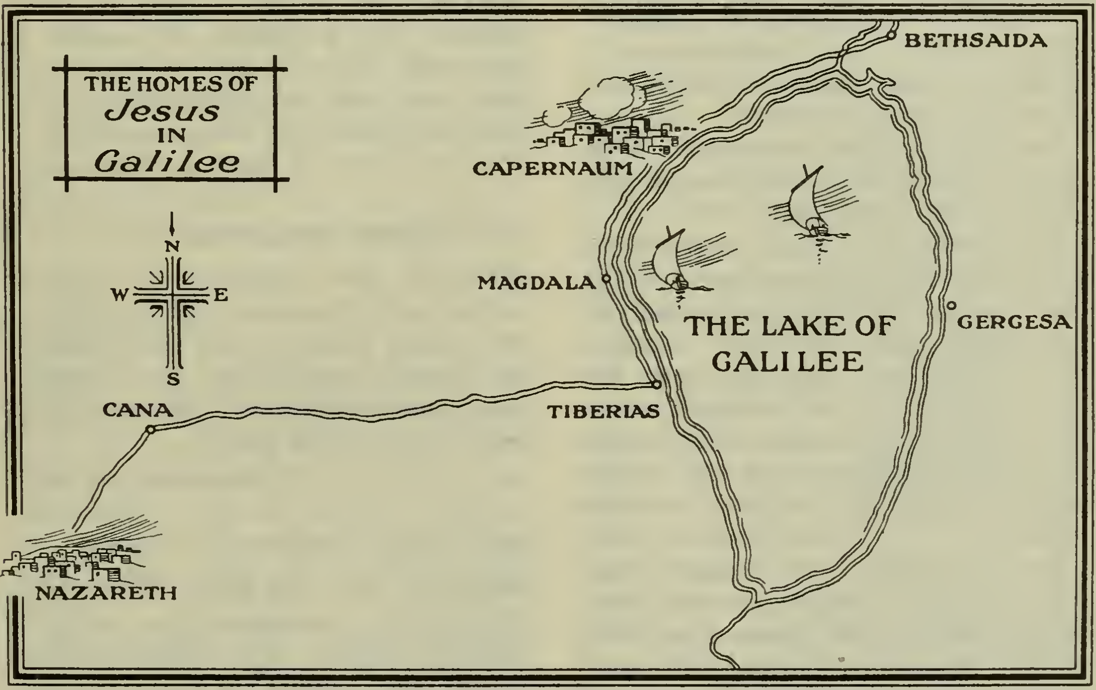
And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

[*St. Mark IV.* 3–20.]

THE GROWING CORN

AND he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. [*St. Mark IV.* 26–29.]



AFTER NAZARETH JESUS DWELT AT CAPERNAUM, AND MADE THIS LAKESIDE CITY THE CENTRE OF HIS WORK IN GALILEE

THE TARES

ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this.

The servants said unto him, Wilt thou then that we go and gather them up ?

But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

And his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered and said unto them, He that soweth the good seed is the Son of man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

[*St. Matt. XIII.* 24–30, 36–43.]

THE MUSTARD SEED

ANOTHER parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field : which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

[*St. Matt. XIII.* 31, 32.]

THE LEAVEN

ANOTHER parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

[*St. Matt. XIII.* 33.]

THE HIDDEN TREASURE

AGAIN, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

[*St. Matt. XIII.* 44.]

THE PEARL OF GREAT PRICE

AGAIN, the kingdom of heaven is like unto a merchant man, seeking goodly pearls : who, when he had found one pearl of great price, went and sold all that he had, and bought it. [*St. Matt. XIII.* 45, 46.]

THE NET

AGAIN, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

[*St. Matt. XIII.* 47–52.]

And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. [*St. Mark IV.* 33, 34.]

A GREAT CALM

AND the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith?

And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

[*St. Mark IV.* 35–41.]

A LEGION OF DEVILS

AND they came over unto the other side of the sea, into the country of the Gadarenes.

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country.

Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

And they that fed the swine fled,

and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts.

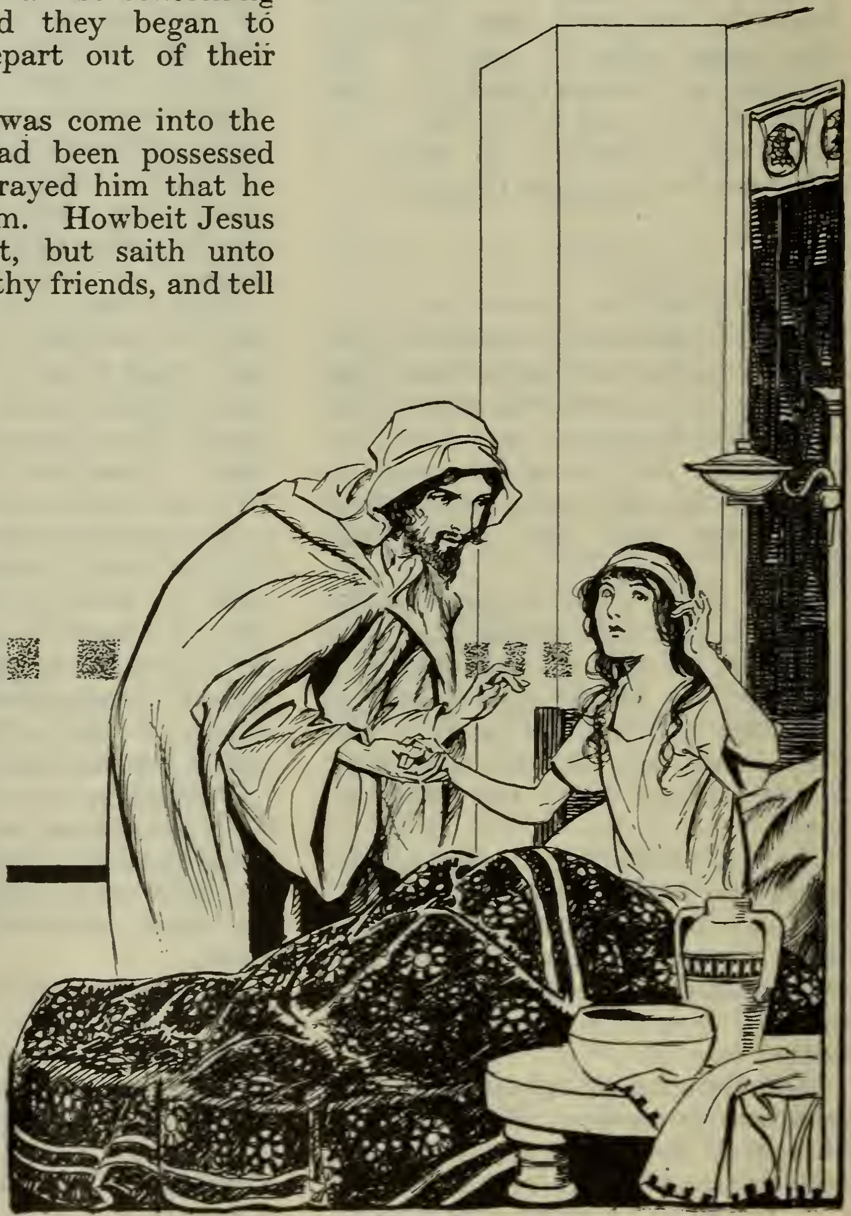
And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
[*St. Mark V.* 1–20.]

[It is difficult to describe the state of a man who is "possessed by devils," but it is evident that whenever men or beasts are so afflicted, they are driven to destruction.]

JAIRUS'S DAUGHTER

AND when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him



JESUS AND JAIRUS'S DAUGHTER

greatly, saying, My little daughter lieth at the point of death : I pray thee, come and lay thy hands on her, that she may be healed ; and she shall live.

And Jesus went with him ; and much people followed him, and thronged him.

And a certain woman, which had an infirmity for twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway she felt in her body that she was healed.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes ?

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me ?

And he looked round about to see her that had done this thing.

But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole ; go in peace, and be whole of thy plague.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead : why troublest thou the Master any further ?

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep ? the damsel is not dead, but sleepeth.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi ; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked ; for she was of the age of twelve years.

And they were astonished with a great astonishment. And he charged them straitly that no man should know it ; and commanded that something should be given her to eat. [*St. Mark V.* 21–43.]

TWO BLIND MEN

AND when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you.

And their eyes were opened ; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country. [*St. Matt. IX.* 27–31.]

A DUMB MAN

AS they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

But the Pharisees said, He casteth out devils through the prince of the devils. [*St. Matt. IX.* 32–34.]

THE PERPLEXED PEOPLE

AND he went out from thence, and came into his own country [*Nazareth*]; and his disciples follow him.

And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

[*St. Mark VI.* 2–4.]

HEROD'S FEAR

AND king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

Others said, That it is Elijah. And others said, That it is a prophet, or as one of the prophets.

But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. [*St. Mark VI.* 14–17.]

HEROD'S SIN

FOR John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry: yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

[*St. Mark VI.* 18–29.]

THE FIRST PREACHERS

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. [*St. Matt. X.* 1.]

These twelve Jesus sent forth, and commanded them, saying,

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. [*St. Matt. X.* 5–25, 37–40.]

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities. [*St. Matt. XI.* 1.]

[*Now while the Apostles were away on their mission Jesus went up to Jerusalem to teach the people in Judœa and the adjoining country of Perea.*]

Jesus

In and Around Jerusalem

Until His enemies drove Him from the House of the Lord, and from the home of His friends at Bethany.

AT THE FEAST OF TABERNACLES

NOW the Jews' feast of tabernacles was at hand.

[*This feast at the close of the year was a harvest festival. For seven days the people lived in the open air in shelters made of the branches of trees, in memory of the Wandering in the Wilderness.*]

His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him.

Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

[*This may mean that Jesus did not go up to the feast by the route which was crowded with people making their way to Jerusalem, but chose some less frequented road, perhaps that which led through Samaria.*]

Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

[*St. John VII.* 2–13.]

A PRIVATE CONVERSATION

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

[*St. John III.* 1–10.]

A PUBLIC CHALLENGE

NOW about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

The people answered and said, Thou hast a devil: who goeth about to kill thee?

Jesus answered and said unto them, I have done one work, and ye all marvel. Are ye angry at me, because I have made a man every whit whole on the sabbath day?

Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is; but when Christ cometh no man knoweth whence he is.

Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.

Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? [*St. John VII.* 14–31.]

THE LAST DAY OF THE FEAST

[*On each day of the Feast, when the morning sacrifice had been prepared, a priest went from the Temple to the Pool of Siloam to bring a large pitcher of water. To the joyous sound of the Temple trumpets, and the happy voices of the worshippers singing psalms, the water was poured into a large silver bowl by the side of the altar, in remembrance, no doubt, of the water provided by God in the Wilderness wanderings. But on the eighth day, when the people began to take down their shelters, and prepare to set out on their return journey, this particular part of the Temple service was not performed. It may have been that it was at this appointed hour in the morning worship, when the worshippers missed the symbolic act, that the following words were spoken. Filling the picturesque ceremony with spiritual meaning, Jesus stood forth and declared that to the thirsty soul He was the Water of Life.*]

IN the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

[*St. John VII.* 37–39.]

DIVIDED OPINIONS

MANY of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

The officers answered, Never man spake like this man.

Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.

Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth?

They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

[*St. John VII.* 40–53.]

[*Jesus did not hurriedly leave Jerusalem. The feast He had attended was but the beginning of a special mission to the southern provinces, and before He left the Holy City He sent out seventy trusty followers in pairs to prepare the people for His coming.*]

HIS MESSENGERS

AFTER these things the Lord appointed seventy [*messengers*], and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you [*a symbolical act meaning, We shake off any further responsibility for you*];

notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

[*St. Luke X.* 1–16.]

THE GOOD SAMARITAN

AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

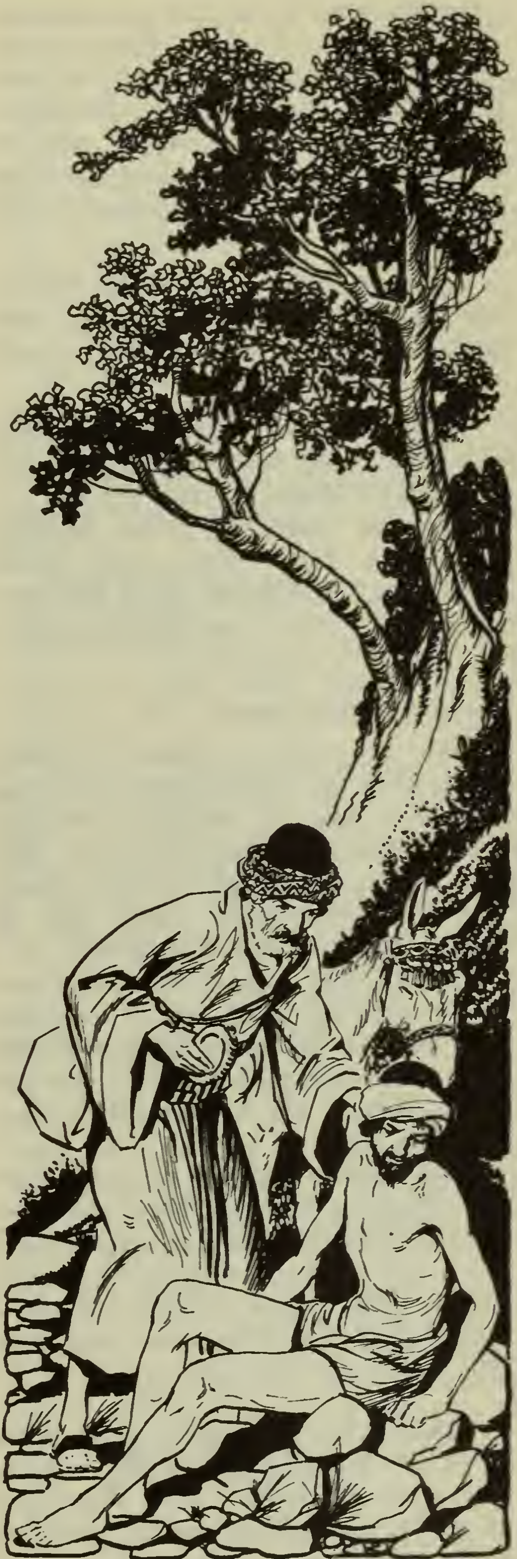
He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and


THE GOOD SAMARITAN

brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

[*A penny was worth about 7½d. of our money, but two pennies were sufficient in those days to keep a man several days.*]

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.
[*St. Luke X.* 25–37.]

MARTHA AND MARY

NOW it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. [*St. Luke X.* 38–42.]

[*This home at Bethany may claim to be the central point of the work of Jesus in the south. All His tours of the regions round about Jerusalem begin there.*]

A TOUR OF THE SOUTH

QUESTIONS BY THE WAY.

WE are indebted to St. Luke for our account of these tours of the south. St. Matthew mentions a few of the incidents, but most of them are found only in the story of the journeys of Jesus recorded by St. Luke.

LEARNING TO PRAY

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him ? [*St. Luke XI.* 1–13.]

CLEANSING THE CUP

AND as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also ? [*St. Luke XI.* 37–40.]

A BROTHER'S INHERITANCE

AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

And he said unto him, Man, who made me a judge or a divider over you ?

And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully : and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ? And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided ?

So is he that layeth up treasure for himself, and is not rich toward God. [*St. Luke XII.* 13–21.]

A FRUITLESS TREE

HE spake also this parable ; A certain man had a fig tree planted in his vineyard ; and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; why cumbereth it the ground ?

And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it : and if it bear fruit, well : and if not, then after that thou shalt cut it down. [*St. Luke XIII.* 6–9.]

THE SABBATH DAY

AND he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her : and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

[*St. Luke XIII.* 10–17, 22.]

ON THE WAY TO THE FEAST

AS the feasts drew near, the roads to Jerusalem were crowded with caravans of singing pilgrims, who looked upon the celebration of the yearly festivals, and the anniversaries of their great history, as national holidays.

It is not possible to say whether Jesus and His disciples joined one of these bands of pilgrims on the way to the Holy City. The probability is that they did. But the Gospels do not give us any details of this part of His Mission in the south. All we know is that as He preached in the villages and cities He was gradually drawing nearer to the place and time for a further revelation of Himself. There were signs, too, even in the outlying districts of Judæa, of the conflict which such a revelation would bring.

IN JERUSALEM

FEAST OF DEDICATION

THE Feast of Dedication was one of the minor festivals. It fell in the winter season close to our Christmas Day, and was kept in the same joyous way. It was known as the "Feast of Lights," because the Temple, and every house, within and without, was a blaze of lamps, lanterns and torches. This lasted for eight days, and possibly was the occasion which led Jesus to declare to the pilgrims, who gloried in the wonderful illumination of the Holy City, that He was "The Light of the World."

From the days of Judas Maccabeus this feast had been observed. To him it owed its name. After recovering the Temple from the Greeks, he rededicated it to the Lord, and the triumphant songs of the people at the festal services celebrated this occasion.

But when Jesus came to the Temple, instead of finding it dedicated to God and ready to receive the Son of God, He found it difficult to get a hearing, and when He spoke the words of God, the rulers threatened to stone Him.

AND it was at Jerusalem the feast of the dedication, and it was winter. [*St. John X.* 22.]

THE LIGHT OF THE WORLD

THEN spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

[*St. John VIII.* 12–20.]

MY FATHER AND YOURS

THEN said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

Then said they to him, We have one Father, even God.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

JESUS AND ABRAHAM

THEN answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? whom makest thou thyself?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

[*St. John VIII.* 48–59.]

A MAN BORN BLIND IS HEALED

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. [*St. John IX.* 1–12.]

HE IS QUESTIONED

THEY brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

[*St. John IX.* 13–17.]

HIS PARENTS ARE CALLED

BUT the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

[*St. John IX.* 18–23.]

A SECOND EXAMINATION

THEN again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

Then they reviled him, and said, Thou art his disciple; but we are

Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. [*St. John IX.* 24–34.]

JESUS MEETS THE MAN

JESUS heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

He answered and said, Who is he, Lord, that I might believe on him?

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

And he said, Lord, I believe. And he worshipped him.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

[*St. John IX.* 35–41.]

THE SHEPHERD AND THE SHEEP

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. [*St. John X.* 1–6.]

THE DOOR OF THE SHEEPFOLD

THEN said Jesus unto them again, Verily, verily, I say unto you, I am the door of [*to*] the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door [*for the sheep*]: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. [*St. John X.* 7–10.]

THE GOOD SHEPHERD

I AM the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

[*St. John X.* 11–21.]

AN ATTEMPT TO STONE JESUS

AND Jesus walked in the temple in Solomon's porch.

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Then the Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

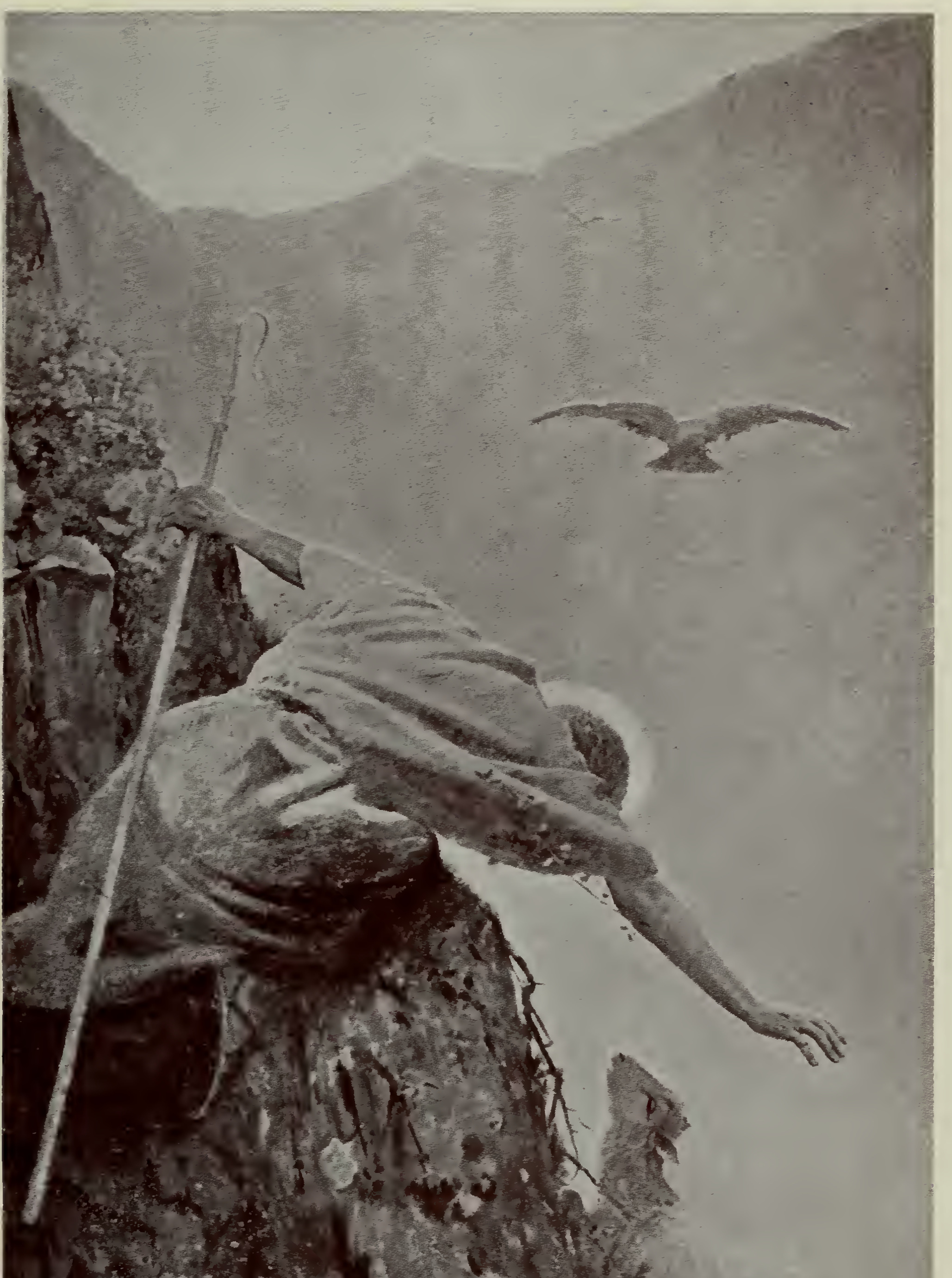
The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

[*The argument of Jesus is that in the Scriptures* (*Ps. lxxxii.* 6) *earthly judges are called "gods" because they were regarded as the representatives of God. If this is allowed, then surely there is no blasphemy in calling Himself the Son of God, seeing He comes from God to do the works of God.*]

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. [*St. John X.* 23–40.]



THE LOST SHEEP

From the painting by Alf. U. Soord
By permission of the Artist

A SECOND TOUR OF THE SOUTH

PARABLES BY THE WAY

AND he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. [*St. Luke XIV*. 7–11.]

THE BEST GUESTS

THEN said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

[*St. Luke XIV*. 12–14.]

EXCUSES

AND when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord these things.

Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

[*St. Luke XIV*. 15–24.]

DISCIPLESHIP

AND there went great multitudes with him: and he turned, and said unto them, And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.

[*St. Luke XIV.* 25–30.]

THE LOST SHEEP

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ?

And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

[*St. Luke XV.* 1–7.]

THE LOST COIN

EITHER what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ? And when she hath found it she calleth her friends and her neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. [*St. Luke XV.* 8–10.]

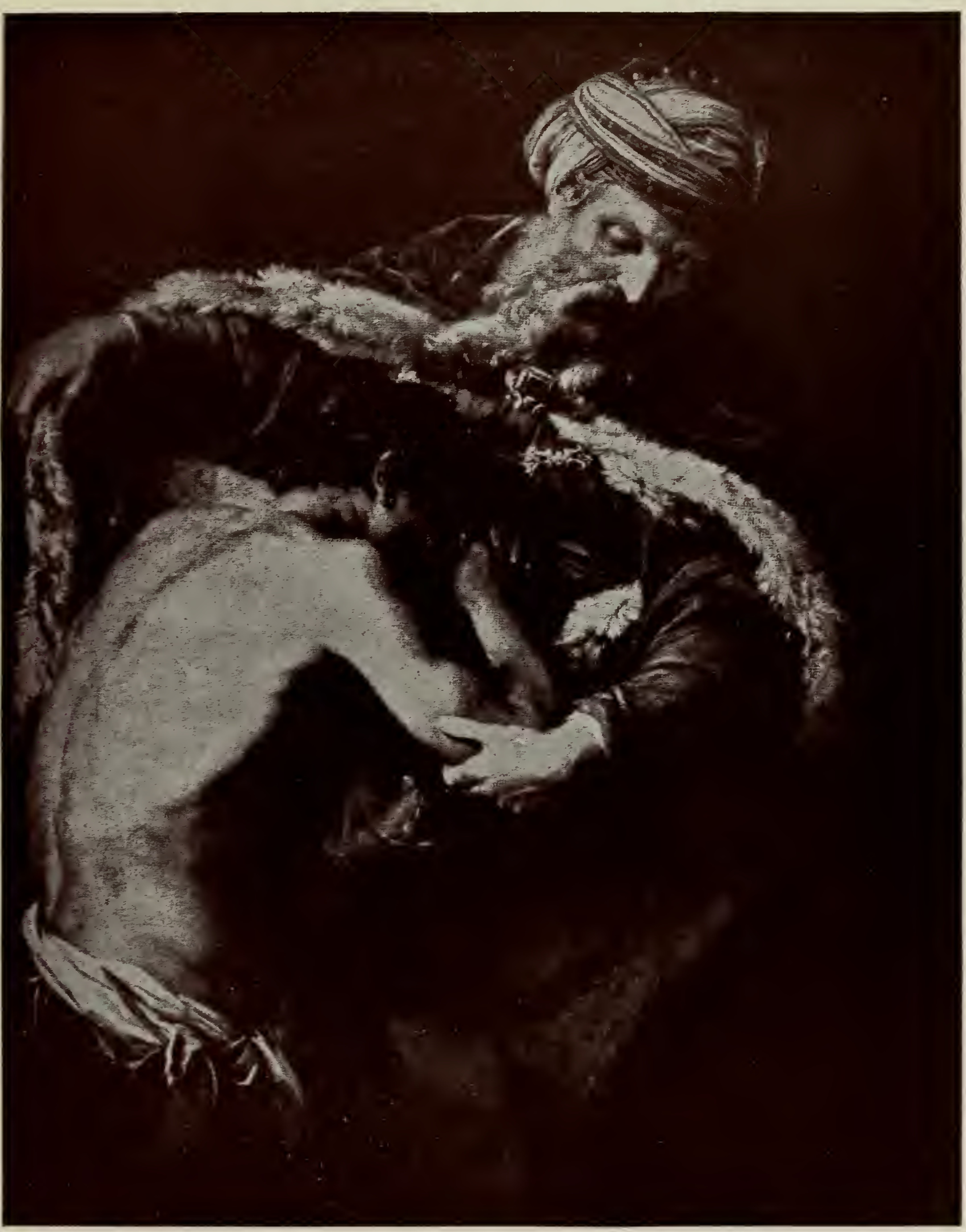
THE TWO SONS

AND he said, A certain man had two sons : and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.



THE PRODIGAL SON *From painting by Pompeo G. Batoni*

Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him.

And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. [*St. Luke XV.* 11–32.]

A RICH MAN AND A BEGGAR

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom [*a Jewish expression for the happy state of the dead*]: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot: neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

[*St. Luke XVI.* 19–31.]

JESUS AND THE PHARISEES

THE Pharisees also, who were covetous, heard all these things: and they derided him.

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed amongst men is abomination in the sight of God. [*St. Luke XVI.* 14, 15.]

AT BETHANY

THE DEATH OF LAZARUS

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. [*St. John XI.* 1–5.]

THE DELAY OF JESUS

WHEN he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Judæa again. His disciples say unto him, Master, the Jews of late sought to stone thee ; and goest thou thither again ?

Jesus answered, Are there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of this world [*the sun*]. But if a man walk in the night, he stumbleth, because there is no light in him.

[*These two verses mean that Jesus had not reached the end of His working day, and so could safely continue His work.*]

These things said he : and after that he saith unto them, Our friend Lazarus sleepeth ; but I go, that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death : but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him.

Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off : and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

[*St. John XI.* 6–19.]

JESUS AND MARTHA

THEN Martha, as soon as she heard that Jesus was coming, went and met him : but Mary sat still in the house. Then said Martha unto Jesus. Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. Believest thou this ?

She saith unto him, Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the world. [*St. John XI.* 20–27.]

JESUS AND MARY

AND when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

[*St. John XI.* 28–33.]

AT THE TOMB

AND said, Where have ye laid him ? They said unto him, Lord, come and see. Jesus wept.

Then said the Jews, Behold how he loved him ! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ?

Then they took away the stone from the place where the dead was laid And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

[*St. John XI.* 34–46.]

IN THE COUNCIL CHAMBER

THEN gathered the chief priests and the Pharisees a council, and said, What do we ? for this man doeth many miracles. If we let him thus alone, all men will believe on him : and the Romans shall come and take away both our place and nation.

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself : but being high priest that year, he prophesied that Jesus should die for that nation ; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews ; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

[*St. John XI.* 47–54.]

Jesus

On the Highways and By-ways

Carrying to the cities of Samaria, the coasts of Tyre, the distant borders of Galilee, and the little villages in the Jordan valley the Message of God.

PASSING THROUGH SAMARIA

[JESUS] departed again into Galilee and he must needs go through Samaria. [*St. John IV.* 3, 4.]

[*Why must He take this way? Many reasons have been offered. The simplest is that it was the shortest way to Galilee. Jesus had completed His tour of the south, and desired, without delay, to return to His own country. Besides, here was new ground for His preaching, which He could cover on His journey. The fact that there was enmity between the Samaritans and the Jews would not be to Him, who was the Friend of all, a sufficient reason for taking another route. It might, indeed, encourage Him to take this very way, and leave in it an example of friendship which eventually would heal the breach between these brothers in Israel.*

Whatever be the reason for passing through Samaria, the journey is of supreme importance to us because of the declaration by Jesus at the well that He is the Messiah. These were great words. They could hardly have been spoken earlier in His Ministry. It was towards the end of His earthly life, when the minds of men had been prepared for the great revelation, that He openly claimed to be the Christ. This is why we place this journey, which is not definitely dated in the Gospel narrative, at this point in our harmony of the Life of Jesus.]

JESUS AT THE WELL

THEN cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. [*St. John IV.* 5–9.]

THE LIVING WATER

JESUS answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto

her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither.

The woman answered and said, I have no husband.

Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

[*St. John IV.* 10–18.]

THE MESSIAH

THE woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of.

Therefore said the disciples one to another, Hath any man brought him ought to eat?

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

[*St. John IV.* 19–34.]

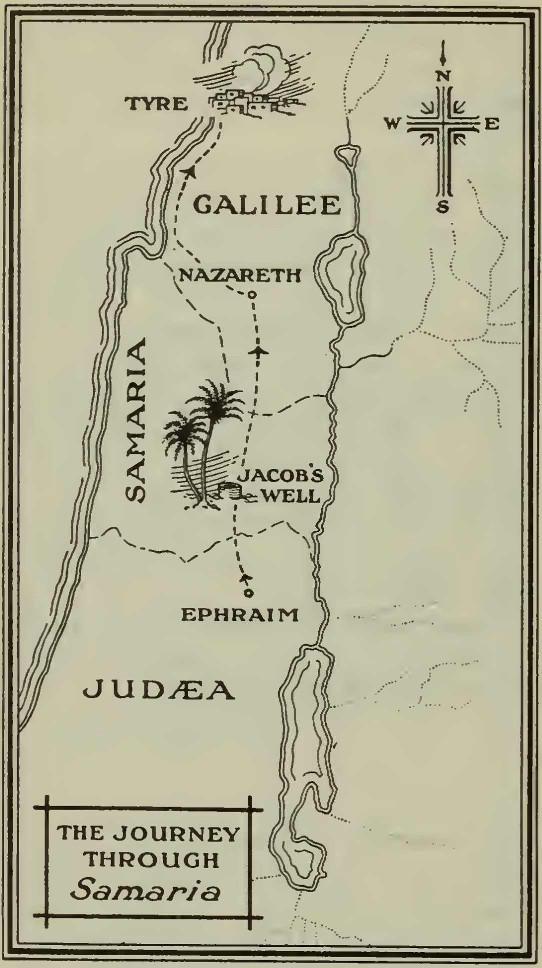
THE COMING HARVEST

SAY not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

[*St. John IV.* 35, 39–42.]



FROM EPHRAIM TO TYRE

EPHRAIM

TO this little town among the hills Jesus came with His disciples, when His enemies took counsel to put Him to death. It was about nine miles north of Jerusalem and five miles east of Bethel. We make this retreat the starting-point of the important journey through Samaria to Galilee, because it seems to fit the circumstances so naturally. It offers another reason why Jesus "must needs go through Samaria"—there was no other road open to Him. All around Him, save in this direction, were men who were scheming to take His life.

TO THE COASTS OF TYRE

JESUS AND THE GENTILES

WHEN Jesus entered Galilee He came again into peril from Herod. It was partly because Herod had beheaded John the Baptist and was making enquiries about Jesus that Jesus had left Galilee and gone to work in the south. Now He returns, but does not at once begin work in Galilee. He passes through it, calling probably at Nazareth, and taking the coast route to Tyre and Sidon.

A WOMAN OF CANAAN

THEN Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter [*a Gentile girl*] is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel [*to the Jews*].

Then came she and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

[*As if she had said, I do not desire what is provided for these favoured children, but only what they leave or can be spared.*]

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. [*St. Matt. XV.* 21–28.]

BY THE LAKE OF GALILEE

A PLACE OF RETREAT

AFTER making a tour of the outlying districts of the Holy Land, Jesus journeyed along the northern borders of Galilee, and down the valley road to the Lake-side. Here He was joined by the Apostles, who had returned from their first mission-tour.

AND Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them. [*St. Matt. XV.* 29, 30.]

THE RETURN OF THE APOSTLES

AND the apostles, when they were returned, told Him all that they had done. [*St. Luke IX.* 10.]

And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. [*St. Mark VI.* 31, 32.]

FEEDING THE FIVE THOUSAND

AND the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

He saith unto them, How many loaves have ye? [*St. Mark VI.* 33–38.]

One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. [*St. John VI.* 8–15.]

WALKING ON THE SEA

AND straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come.

And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased.

Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

And when they were gone over, they came into the land of Gennesaret.

And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased. [*St. Matt. XIV.* 22–35.]

IN THE SYNAGOGUE

THE BREAD OF LIFE

WHEN the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Then said they unto him, What shall we do, that we might work the works of God?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. [*St. John VI.* 24-31.]

THE BREAD OF LIFE

THEN Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? [*St. John VI.* 32–42.]

THE PERPLEXED DISCIPLES

THESE things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

From that time many of his disciples went back, and walked no more with him. [*St. John VI.* 59–61, 66.]

PETER'S CONFIDENCE

THEN said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. [*St. John VI.* 67–69.]

THE SIGNS OF THE TIMES

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? And he left them, and departed. [*St. Matt. XVI.* 1–4.]

THE LEAVEN OF THE PHARISEES

AND when his disciples were come to the other side, they had forgotten to take bread.

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

And they reasoned among themselves, saying, It is because we have taken no bread.

Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. [*St. Matt. XVI.* 5–12.]

[*A warning against the superstitions of the Pharisees and the doubts and unbelief of the Sadducees.*]

THE DISCIPLES' DISCOVERY

JESUS IS THE MESSIAH

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am ?

And they said, Some say that thou art John the Baptist : some, Elias ; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am ?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples that they should tell no man that he was Jesus the Christ.

[*St. Matt. XVI.* 13–20.]

THE CHRIST

IT was this discovery that added " Christ " to the name Jesus, and made it Jesus Christ, which is a shortened form of Jesus the Christ, or Jesus the Messiah; for Christ and Messiah mean the same thing. It means that Jesus is the appointed agent of God to bring in the long promised Golden Age for mankind. What this Golden Age would be like the prophets of the Old Testament had tried to picture, but at the time of Jesus the ideas were confused. Some said it meant a Golden Age for the Jews ; that they would overcome all their political enemies and become a great nation. Others believed that it would be the end of the world and that the Lord would rend the heavens and come down to establish a heavenly kingdom. But, until Jesus made it clear, no one was looking for the Golden Age as an inward and spiritual experience. " The kingdom of heaven," which was the name Jesus gave to this Golden Age, " is within you," said He. And He spoke as the King of this inward experience. He brought to light this forgotten truth in the Old Testament prophecy of the Messianic Age. He also shewed that it was told of old that the Messiah who should bring all this to pass would come from heaven not as a King, but as a Son of man who, through suffering and sacrifice, would take away the burden of sin and bring men to the home of God. That this heavenly Son of man was also the Son of the living God gradually became clear to the disciples, and the recognition of this fact completed their knowledge of the Messiah.

THE SHADOW OF DEATH

FROM that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men. [*St. Matt. XVI.* 21–23.]

THE SIGN OF THE CROSS

THEN said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?

For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. [*St. Matt. XVI.* 24–28.]

THE CROSS

THESE words of Jesus would convey very vividly to his listeners the truth He was seeking to teach. Crucifixion was a frequent form of execution. It was a slow and painful death. Usually the condemned man was compelled to carry the cross-beam of his cross to the place of execution. Unlike these wretched prisoners, Christ's disciples were to take up the cross of their own free will. He would not compel anyone to suffer for Him. Those who follow Him, however, must be prepared for suffering, and be willing to sacrifice themselves.

THE TRANSFIGURATION

MOSES, ELIJAH AND JESUS

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them : and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elijah talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elijah. While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid.

And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. [*St. Matt. XVII.* 1–9.]

THE HERALD OF JESUS

AND his disciples asked him, saying, Why then say the scribes that Elijah must first come ?

[*Malachi* (*iv.* 5, 6) *had prophesied that Elijah the prophet would come before the Day of the Lord, and when the disciples saw Elijah disappear they were perplexed.*]

And Jesus answered and said unto

them, Elijah truly shall first come, and restore all things. But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist [*for he had the spirit and power of the prophet Elijah*].

[*St. Matt. XVII.* 10–13.]

AN AFFLICTED BOY HEALED

AND when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Then came the disciples to Jesus apart, and said, Why could not we cast him out?

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting. [*St. Matt. XVII.* 14–21.]

[*Though a grain of mustard seed may not be actually the smallest of all seeds, in popular speech it carried the idea of something very minute.*]

LEAVING GALILEE

A FAREWELL PROMISE

AGAIN I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

[*St. Matt. XVIII.* 19, 20.]

A FAREWELL PARABLE

THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

[*St. Matt. XVIII.* 21–35.]

A FAREWELL INVITATION

COME unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. [*St. Matt. XI.* 28–30.]

[*An old tradition says that the sign over the Carpenter's Shop at Nazareth bore the words, " My yokes are easy," that is, they fit the shoulders so perfectly that they ease the weight of the load. " Yoke," of course, is another word for harness. Figuratively, it means the rule of Christ, or the principles which He taught and urged men to apply to their daily lives.*]

HIS LAST JOURNEY TO JERUSALEM

THE SHADOW OF DEATH

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

And they did not receive him, because his face was as though he would go to Jerusalem.

And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

[*St. Luke IX.* 51–56.]

WAVERERS

AND it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

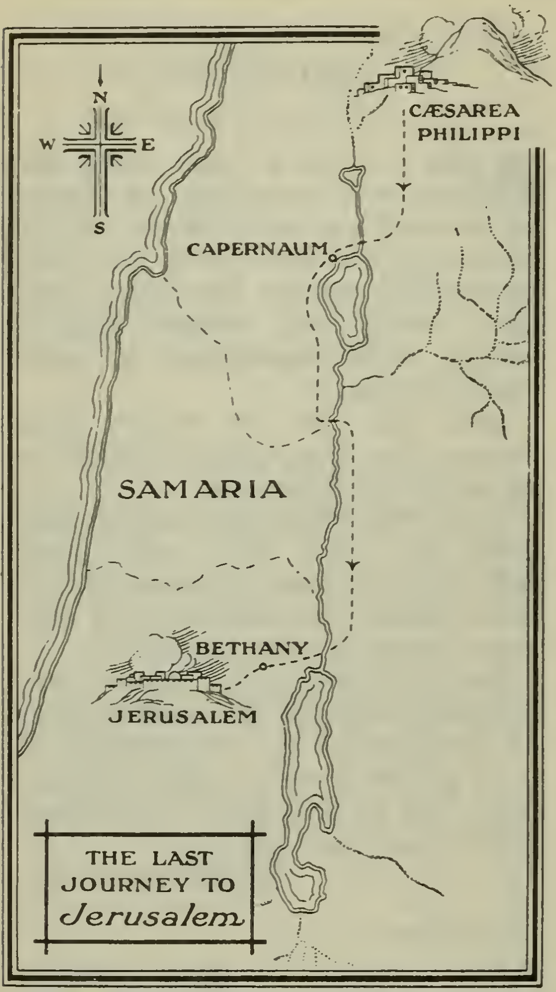
And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

And Jesus said unto him, No man, having put his hand to the



FROM THE TRANSFIGURATION TO THE TRIUMPHAL ENTRY OF JERUSALEM

plough, and looking back, is fit for the kingdom of God.

[*St. Luke IX.* 57–62.]

A GRATEFUL LEPER

AND as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine? there are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

[*St. Luke XVII.* 12–19.]

THE HAPPY APOSTLES

AND the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

[*St. Luke X.* 17–24.]

THE KINGDOM WITHIN

AND when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [*by earthly* *means which can be examined by the senses*].

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

[*St. Luke XVII.* 20, 21.]

A PARABLE OF PRAYER

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

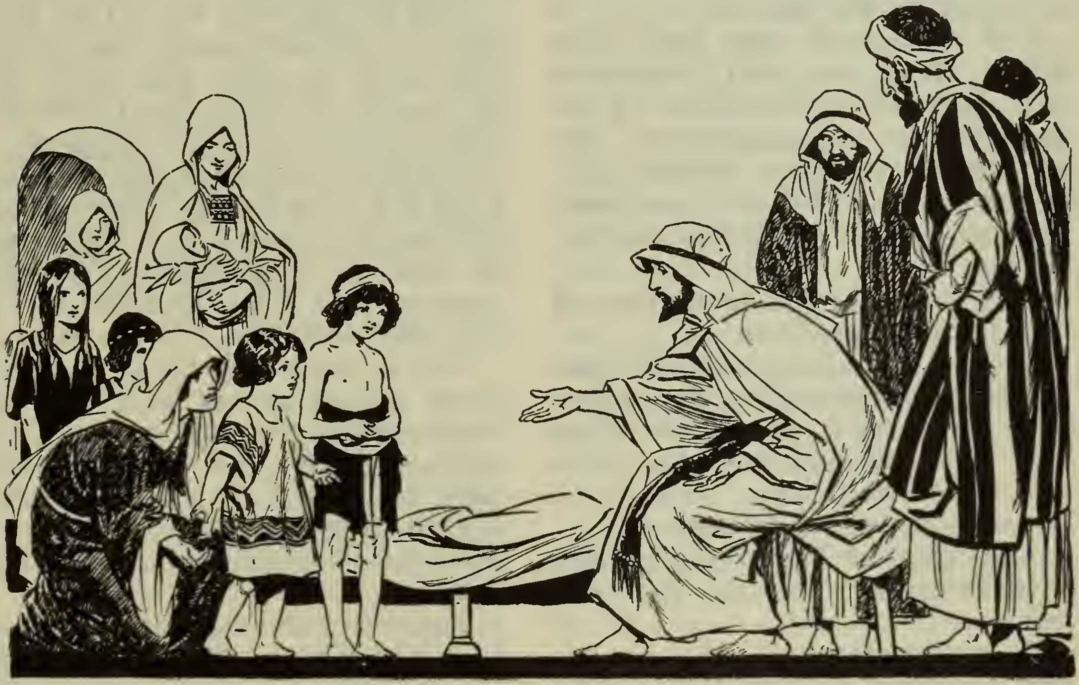
And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? [*St. Luke XVIII.* 1–8.]

A PHARISEE AND A PUBLICAN

AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful



JESUS CALLS A LITTLE CHILD TO HIM

to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

[*St. Luke XVIII.* 9–14.]

LITTLE CHILDREN

AND they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

[*St. Luke XVIII.* 15–17.]

A RICH RULER

AND a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

And he said, All these have I kept from my youth up.

Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

And when he heard this, he was very sorrowful: for he was very rich.

And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God.

Then Peter said, Lo, we have left all, and followed thee.

And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

[*St. Luke XVIII.* 18–30.]

A MOTHER'S REQUEST

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

And when the ten heard it, they were moved with indignation against the two brethren.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And as they departed from Jericho, a great multitude followed him.

[*St. Matt. XX.* 20–29.]

FACING DEATH

AND they were in the way going up to Jerusalem ; and Jesus went before them : and they were amazed ; and as they followed, they were afraid.

And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles : and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again.

[*St. Mark X.* 32–34.]

A BLIND BEGGAR

AND it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging : and hearing the multitude pass by, he asked what it meant.

And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me.

And they which went before rebuked him, that he should hold his peace : but he cried so much the more, Thou son of David, have mercy on me.

And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

And Jesus said unto him, Receive thy sight : thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God. [*St. Luke XVIII.* 35–43.]

THE CHIEF PUBLICAN

AND Jesus entered and passed through Jericho.

And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was ; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him : for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down ; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zacchæus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore him fourfold.

And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. [*St. Luke XIX.* 1–10.]

THE PARABLE OF THE POUNDS

AND as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? [*interest*]

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. [*St. Luke XIX.* 11–27.]

Jesus

His Death and Resurrection

How He triumphed over death, and opened the Kingdom of Heaven to all His followers.

THE HOLY WEEK

THE GREAT SABBATH

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

[*St. John XII.* 1.]

[*It was Friday evening when Jesus arrived at Bethany, but the Jewish days began at sunset, so that it was the beginning of Saturday to them, and as Saturday was the Jewish sabbath, it was the sabbath before the Passover, or " The Great Sabbath " as it was usually called. At the time of Jesus it was customary to make this evening a time for social gatherings.*]

THE HOME AT BETHANY

THERE they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence [*about* £10], and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

[*St. John XII.* 2–11.]

BETHANY

BETHANY was less than two miles from the Holy City, and close to the main highway, but it nestled so peacefully in the folds of the hills, and was hallowed by so many memories of devoted friendship, that Jesus made it His dwelling place during the week of His Passion. Each evening, until His betrayal, He left the city and walked over the shoulder of Olivet to this quiet little hamlet. Each morning He left His home of peace and love for days of strife and suspicion in the streets of the city, which at the price of His life He was ready to save.

PALM SUNDAY

THE RIDE TO JERUSALEM

ON the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

[*St. John XII.* 12, 13.]

And he sent two of his disciples, saying, Go ye into the village [*Bethphage*] over against you; in the which at your entering ye shall find a colt [*the foal of an ass*] tied, whereon yet never man sat: loose him, and bring him hither. [*The ass is not a despised animal in the East.*]

And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

[*Such conduct could only mean, of course, that the owner of the animal was a friend of Jesus, and such an arrangement had been previously made between them.*]

And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

And they said, The Lord hath need of him.

And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

[*St. Luke XIX.* 29–40.]

[*Zechariah* (*ix.* 9) *had prophesied nearly three centuries before,* “ *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*”]

THE CITY OF SORROWS

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

[*St. Luke XIX.* 43, 44.]

[*Within fifty years this prophecy was fulfilled. Titus surrounded the city and reduced it to ruins.*]

MONDAY

A DAY IN THE TEMPLE

NOW in the morning as he returned into the city, he hungered.

And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away !

[*What lesson did Jesus desire the Jews to learn from this fig tree? Did He mean to draw their attention to their own unfruitfulness and hypocrisy? It would seem so, for they made great show of righteousness, but their lives bore none of the fruits of real devotion to God. The withered fig tree, then, is a kind of parable to the Jews, condemning their hypocrisy and warning them of the doom that will fall upon them.*]

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

[*St. Matt. XXI.* 18–22.]

THE TEMPLE CLEANSED

AND they come to Jerusalem : and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ; and would not suffer that any man should carry any vessel through the temple.

[*It was for the convenience of Jews from a distance that the money-changers and traders were allowed to put up their stalls in the Temple courts. But the privilege had been abused. Business was carried into the sacred enclosures, and the noisy bargaining disturbed the services of worship. Perhaps also some attempt had been made to defraud the worshippers.*]

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer ? but ye have made it a den of thieves.

And the scribes and chief priests heard it, and sought how they might destroy him : for they feared him, because all the people was astonished at his doctrine.

[*St. Mark XI.* 15–18.]

THE CHILDREN'S HYMN

AND when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David ; they were sore displeased,

And said unto him, Hearest thou what these say ?

And Jesus saith unto them, Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ?

And he left them, and went out of the city into Bethany ; and he lodged there. [*St. Matt. XXI.* 15–17.]

[*These children may have been repeating what they heard the grown-ups saying when Jesus rode into the city ; even so, the words of the Psalm on their young lips were not unpleasing to Him.*]

TUESDAY

PARABLES OF WARNING

AND in the morning, as they passed by, they saw the fig tree dried up from the roots.

[*St. Mark XI.* 20.]

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me.

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

And they answered and said unto Jesus, We cannot tell.

And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

[*St. Mark XI.* 27–33.]

[*This was an attempt on the part of the officials to get evidence on which they could base a charge against Jesus. It failed, but before the chief priests could depart Jesus drew four pictures of them. He put them into two parables about a vineyard, and two about a marriage feast, so that they could see what their conduct looked like to Him and to God. Instead of being faithful workers for God and true friends of His, as they claimed to be, they were behaving like wicked servants and false friends.*]

THE PARABLE OF THE TWO SONS

BUT what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went.

And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

Whether of them twain did the will of his father? They say unto him, The first.

Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

[*St. Matt. XXI.* 28–31.]

THE PARABLE OF THE WICKED HUSBANDMEN

HEAR another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise.

But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. [*St. Matt. XXI.* 33–46.]

THE PARABLE OF THE MARRIAGE FEAST

AND Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

[*St. Matt. XXII.* 1–10.]

THE PARABLE OF THE WEDDING GARMENT

AND when the king came in to see the guests, he saw there a man which had not on a wedding garment [*not properly dressed*]: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

[*St. Matt. XXII.* 11–14.]

[*If these last two parables are taken together their meaning will be clear. They both present the Kingdom of Heaven as a feast, and a feast is an appropriate emblem for the heavenly gifts which God has prepared for His people.*

The first parable pictures those who are not attracted by what is offered, and who miss the feast by reason of their indifference. The second parable deals with those who accept the invitation. Among these is one who abuses the favour shewn to him. He makes no effort to honour the wishes of his host or meet the requirements which the occasion demands.]

WEDNESDAY

A DAY OF QUESTIONS

THEN went the Pharisees, and took counsel how they might entangle him in his talk.

[*St. Matt. XXII.* 15.]

[*They even made a league with the Herodians, whom they hated. The Pharisees were a religious sect, very devoted to the Law and very zealous for everything Jewish. The Herodians were a political party favourable to Herod and the Romans.*]

IS IT LAWFUL TO PAY TRIBUTE?

AND they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription?

They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

When they had heard these words, they marvelled, and left him, and went their way.

[*St. Matt. XXII.* 16–22.]

WHICH IS THE GREAT COMMANDMENT?

THEN one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. [*St. Matt. XXII.* 35–40.]

WOE TO THE SCRIBES AND PHARISEES

THEN spake Jesus to the multitude, and to His disciples, saying,

The scribes and the Pharisees sit in Moses' seat: all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

All their works they do for to be seen of men: and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin [*garden herbs on which the Law did not require tithes*], and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides! which strain at a gnat, and swallow a camel.

[*St. Matt. XXIII.* 1–8, 14, 23, 24.]

THE WIDOW'S MITE

AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

[*St. Mark XII.* 41-44.]

THE GREEKS QUESTION

AND there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. [*St. John XII.* 20-22.]

THE ANSWER OF JESUS

AND Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.

[*St. John XII.* 23-28.]

A VOICE FROM HEAVEN

THEN came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out.

And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. [*St. John XII.* 28-33.]

CHILDREN OF LIGHT

THE people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

These things spake Jesus, and departed, and did hide himself from them. [*St. John XII.* 34-36.]

THE LIGHT OF THE WORLD

JESUS cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

[*St. John XII.* 44–50.]

JESUS LEAVES THE TEMPLE

AND Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

[*St. Matt. XXIV.* 1, 2.]

[*The Jews were very proud of the Temple. Its stones were massive. Some were* 60 *to* 70 *ft. in length. They were of white marble. At a distance the buildings looked like a mountain covered with snow; for those parts of it which were not gilt were glistening white.*]

Wednesday Evening

A TALK WITH THE DISCIPLES

AND as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left.

Two women shall be grinding at the mill; the one shall be taken, and the other left.

Watch therefore: for ye know not what hour your Lord doth come.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Blessed is that servant, whom his

lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

[*St. Matt. XXIV.* 3–6, 36–51.]

THE PARABLE OF THE VIRGINS

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

[*St. Matt. XXV.* 1–13.]

THE PARABLE OF THE TALENTS

FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

[*St. Matt. XXV.* 14–30.]

THE LAST JUDGMENT

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

[*St. Matt. XXV.* 31–46.]

THE BETRAYAL FORETOLD

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

[*St. Matt. XXVI.* 1, 2.]

THE COVENANT OF JUDAS

THEN assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him.

But they said, Not on the feast day, lest there be an uproar among the people.

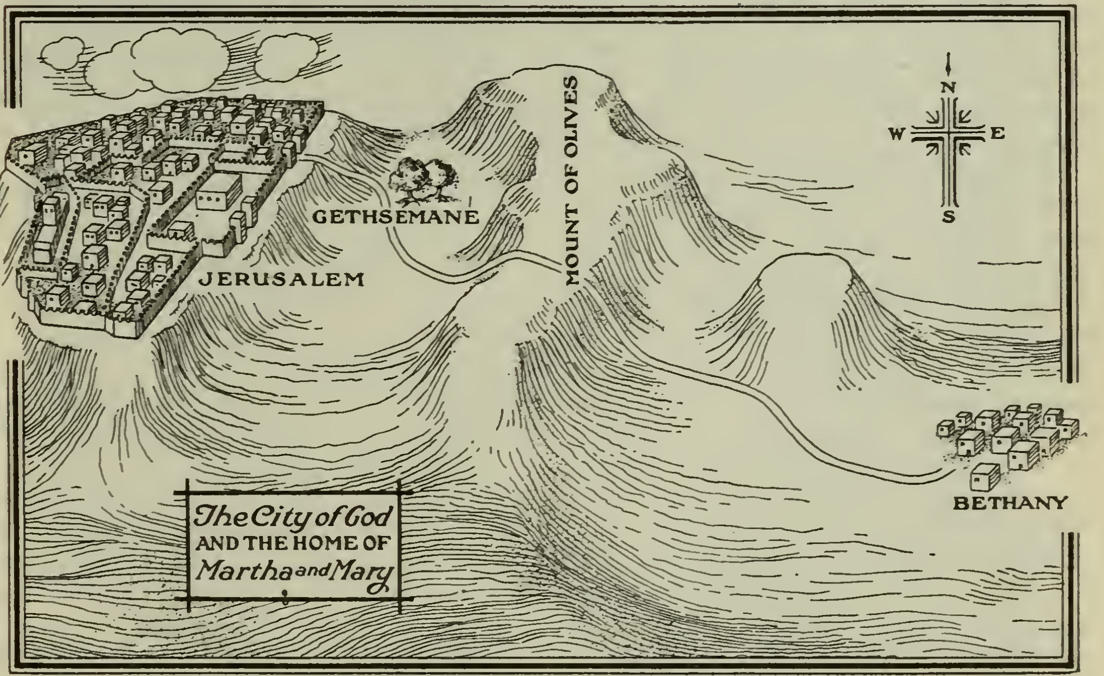
Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver [*about* £6 5*s*.].

And from that time he sought opportunity to betray him.

[*St. Matt. XXVI.* 3–5, 14–16.]

THE NAME OF JUDAS

WE never hear the name of Judas without shrinking from it. This act of the betrayal of Jesus has soiled it for ever. Doubtless when his father gave him this name, it was with the hope that he would honour it, for there was no more honoured name among Israel's warriors than that of Judas Maccabeus. He was more than a popular hero. He was the great champion of the cause of God, delivering from the hands of the heathen the Holy Temple, and rededicating it to Jehovah. Alas! what shame and dishonour did Iscariot bring upon the name.



THE ROAD BETWEEN BETHANY AND JERUSALEM

THURSDAY

THE HOLY SUPPER

THE Passover was the great National Birthday Festival which every Jew was bound to observe. It celebrated the deliverance of the Children of Israel from Egypt, and eight days in the spring of the year were devoted to its particular services and festivities.

During these days only bread made without leaven, or yeast, was eaten, in memory of the hurriedly baked loaves which were prepared on the night the Israelites fled from the Egyptians. But the chief part of the feast was the lamb which each company of ten to twenty people shared. It had to be without blemish, and was prepared with very special ritual, for it had to be offered as a sacrifice before it could be eaten. At the sacrifice of the lamb the worshippers renewed their covenant with God. It reminded them of the time when, in Egypt, blood was sprinkled on the doorposts of their houses so that the avenging angel, who was slaying the firstborn of the Egyptians, would pass over them. The lamb which was sacrificed was a type of Christ.

Whether this supper which Jesus had with His disciples was the Passover supper or an ordinary meal preparatory to it is not definitely stated, but the Apostle John seems to imply that Jesus was crucified at the hour of the sacrifice, and that this supper was on the eve of the Great Passover and a preparation for it.

THE GUESTCHAMBER

THEN came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

And they said unto him, Where wilt thou that we prepare ?

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house where he entereth in.

And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples ? And he shall shew you a large upper room furnished : there make ready.

And they went, and found as he had said unto them : and they made ready the passover.

[*St. Luke XXII.* 7–13.]

THE HOLY SUPPER

AND when the hour was come, he sat down, and the twelve apostles with him. [*St. Luke XXII.* 14.]

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat : this is my body [*St. Mark XIV.* 22] ; this do in remembrance of me.

[*St. Luke XXII.* 19.]

And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it.

And he said unto them, This is my blood of the new testament, which is shed for many.

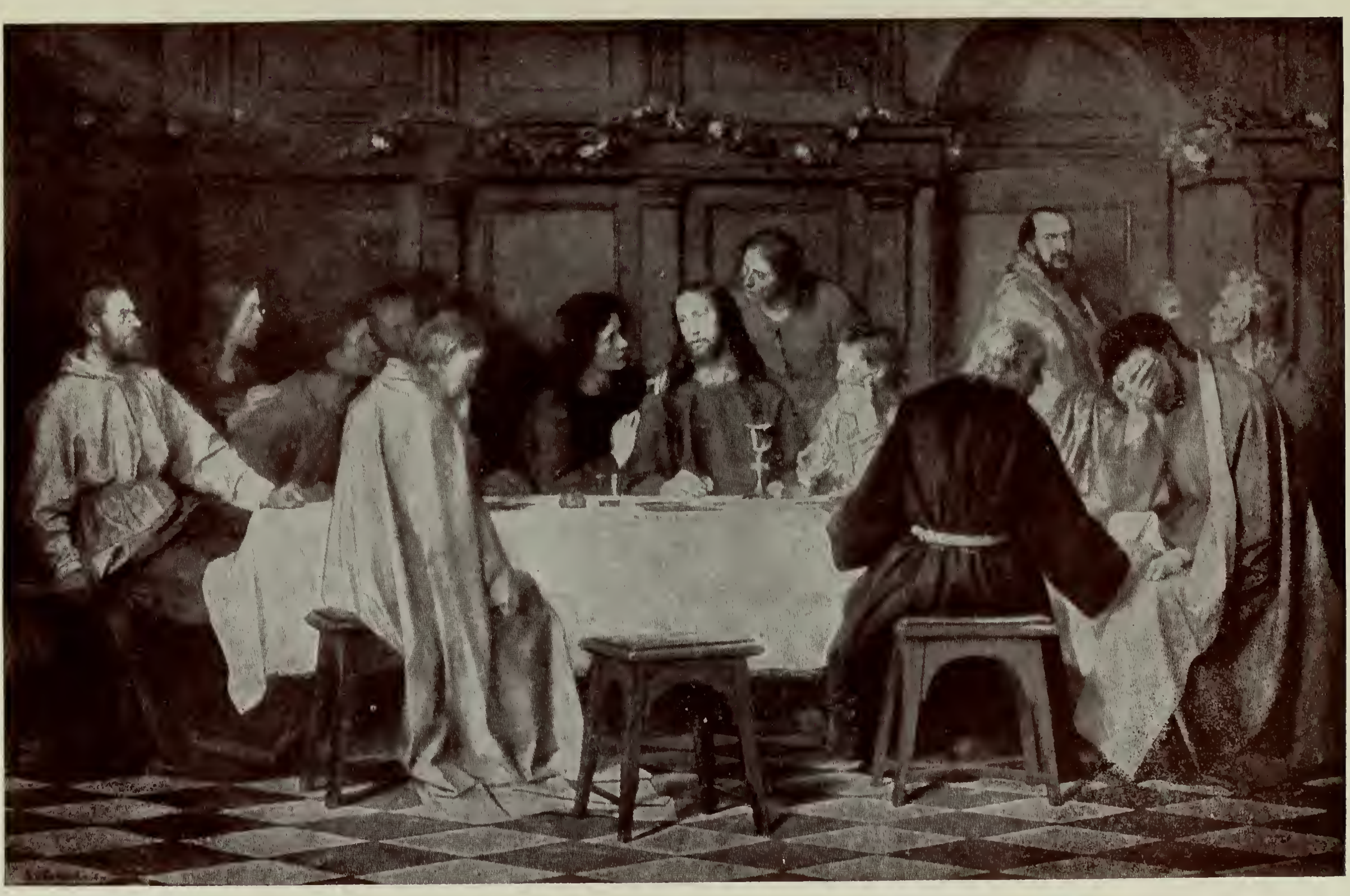
[*St. Mark XIV.* 23, 24.]

THE DISCIPLES' QUESTION

AND there was also a strife among them, which of them should be accounted the greatest.

And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors.

But ye shall not be so : but he that is greatest among you, let him



THE LAST SUPPER

From the painting by E. von Gebhardt
By permission of Photographische Gesellschaft

be as the younger; and he that is chief, as he that doth serve.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

[*St. Luke XXII.* 24–27.]

THE EXAMPLE OF JESUS

AND supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet.

Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. [*St. John XIII.* 2–17.]

JESUS AND JUDAS

WHEN Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

He then lying on Jesus' breast saith unto him, Lord, who is it?

Jesus answered, He it is, to whom I shall give a sop [*morsel*], when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him.

Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him.

For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

He then having received the sop went immediately out: and it was night. [*St. John XIII.* 21–30.]

THE NEW COMMANDMENT

THEREFORE, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

[*St. John XIII.* 31–35.]

PETER'S DENIAL FORETOLD

SIMON Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

[*St. John XIII.* 36–38.]

THE LAST DISCOURSES OF JESUS

WHILE they were still sitting at the table Jesus, seeing the anxiety of His disciples, comforted them with these words.

MY FATHER'S HOUSE

LET not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions [*that is, there is room enough for all*]: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? [*St. John XIV.* 1–9.]

MY FATHER'S WORKS

BELIEVEST thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. [*These "greater works" we may see in the results of Pentecost, and the spread of Christian teaching and living over the world.*] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

[*St. John XIV.* 10–22.]

MY FATHER'S LOVE

JESUS answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

[*St. John XIV.* 23–31.]

THE TRUE VINE

I AM the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

[*St. John XV.* 1–11.]

MY FRIENDS

THIS is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

[*St. John XV.* 12–21.]

THE COMFORTER

BUT these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

[*St. John XVI.* 4–14.]

THE PRAYER OF JESUS

THESE words spake Jesus, and lifted up his eyes to heaven, and said,

Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world. Sanctify [*consecrate*] them through thy truth: thy word is truth.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

The world hath not known thee: but I have known thee, and these have known that thou hast sent me. I have declared unto them thy name, and will declare *it*; that the love wherewith thou hast loved me may be in them.

[*St. John XVII.* 1, 5–17, 24–26.]

AN EVENING HYMN

AND when they had sung a hymn, they went out into the mount of Olives.

[*This hymn would be one of the Psalms from the collection known as "The Great Hallel," which was always sung at the Passover. It included Ps.* 113–123.]

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee.

But Peter said unto him Although all shall be offended, yet will not I.

[*St. Mark XIV.* 26–29.]

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.

[*St. Luke XXII.* 31–34.]

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place; for Jesus ofttimes resorted thither with his disciples. [*St. John XVIII.* 1, 2.]

GETHSEMANE

THIS garden of olives is only a few yards from the gate of the city, and lies at the foot of a gentle hill. A main road now separates it from the city.

FRIDAY

THE DAY OF CRUCIFIXION

ACCORDING to Jewish reckoning, which begins each day at sunset, it was Friday when Jesus came to Gethsemane, but we would call it late on Thursday night. The Garden lies at the foot of Olivet between the city and the mountain.

GETHSEMANE

THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. [*St. Matt. XXVI.* 36–46.]

Midnight

THE BETRAYAL

AND while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. [*St. Matt. XXVI.* 47–51, 53–56.]

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

And he left the linen cloth, and fled from them naked.

[*St. Mark XIV.* 51, 52.]

1 *a.m.*

HOUSE OF ANNAS

THEN the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

[*St. John XVIII.* 12, 13.]

[*Facing the Garden of Gethsemane is the gate of the city through which Jesus would pass. The road follows the walls of the Temple area as far as the High Priest's house. The house of Annas overlooking the sacred building was doubtless also on this road.*

Perhaps it was because the judgment of Annas carried great weight with Caiaphas, his son-in-law, that the Jews took Jesus to this aged and honoured priest first. Annas sent Jesus to Caiaphas, and here an informal examination was made.]

2–3 *a.m.*

THE PALACE OF THE HIGH PRIEST

ANNAS sent him bound unto Caiaphas the high priest. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

[*St. John XVIII.* 14, 19–23, 24.]

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. [*St. Luke XXII.* 63–65.]

PETER'S DENIAL

PETER followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

[*This fire would be made in the open space in front of the house while Peter was waiting in the darkness for the result of the meeting.*]

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan.

And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

[*St. Luke XXII.* 54–62.]

5–6 *a.m.*

THE COUNCIL

AND as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council.

[*St. Luke XXII.* 66.]

[*The Council chambers of the Sanhedrin, known as The Hall of Hewn Stone, occupied the south-west corner of the Temple grounds. Its members were drawn from the priestly nobility and learned Pharisees, and sat round in a semi-circle to conduct its business. It was the supreme court of the Jews, but had to submit its sentences of death to the Roman authority.*]

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death, but found none : yea, though many false witnesses came, yet found they none.

At the last came two false witnesses. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

And the high priest arose, and said unto him, Answerest thou nothing ? what is it which these witness against thee ?

But Jesus held his peace.

And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ? behold, now ye have heard his blasphemy. What think ye ? They answered and said, He is guilty of death.

[*St. Matt. XXVI.* 59–66.]

6 *a.m.*

THE PALACE OF PILATE

THEN led they Jesus from Caiaphas unto the hall of judgment : and it was early ; and they themselves went not into the judgment hall, lest they should be defiled ; but that they might eat the passover.

[*This Judgment Hall was at the Governor's Palace, and one of its great features was a wonderful mosaic pavement. Jesus was not taken at once into this Hall, but kept waiting in an outer court while the Governor enquired the nature of the charge.*

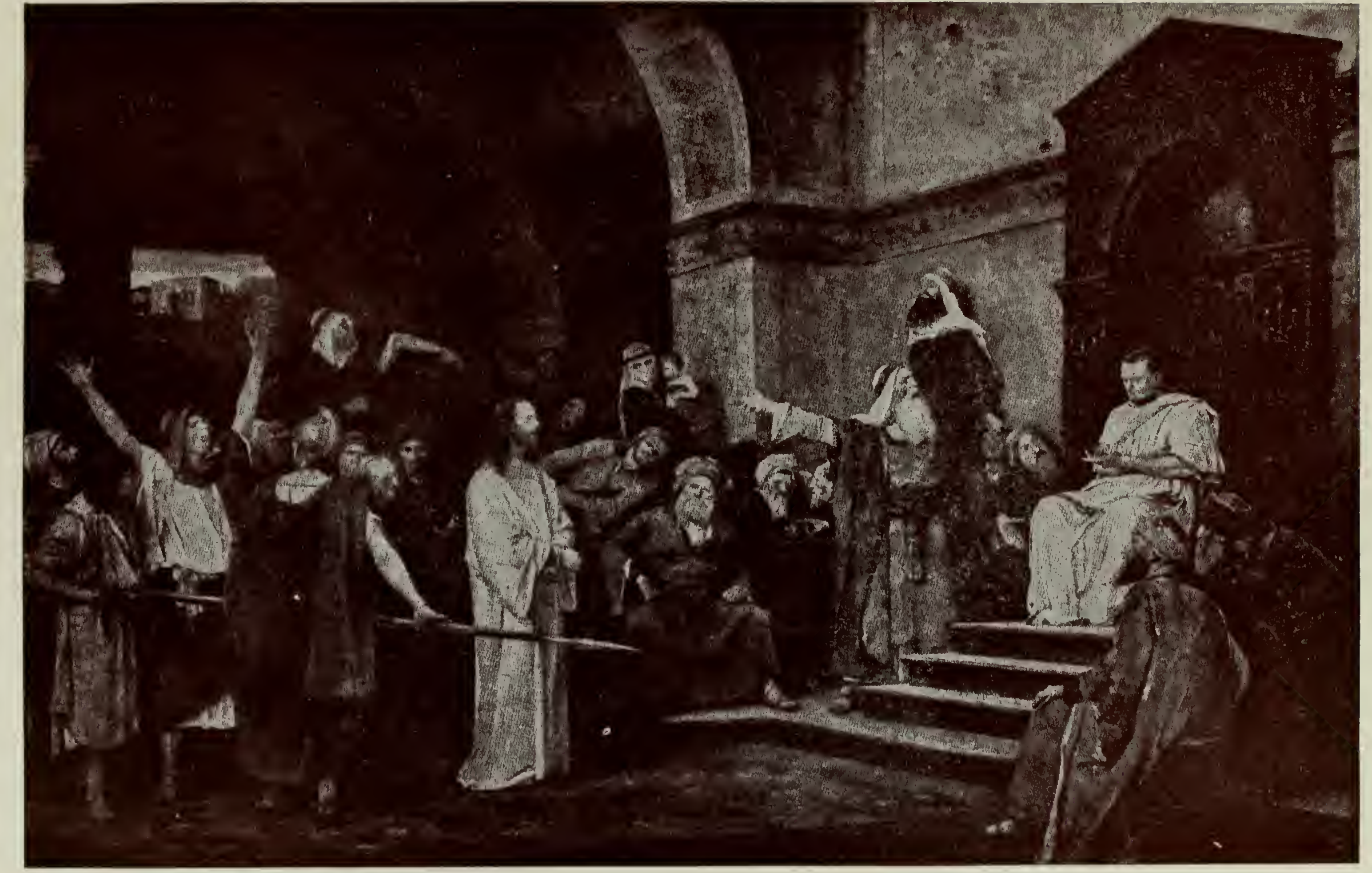
From the Sanhedrin Council to this palace of Pilate Jesus would be taken across the Temple Bridge and down the main street of the city, just as the markets were opening and the people were getting busy.]

Pilate then went out unto them, and said, What accusation bring ye against this man ?

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.

[*St. John XXVIII.* 28–31.]



CHRIST BEFORE PILATE

From the painting by Michael von Munkacsy
By permission of C. Charles Sedelmeyer

THE JUDGMENT HALL

THEN Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews ?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me ?

Pilate answered, Am I a Jew ? Thine own nation and the chief priests have delivered thee unto me : what hast thou done ?

Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then ?

Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

[*St. John XXVIII.* 33–38.]

Then said Pilate unto him, Hearest thou not how many things they witness against thee ?

And he answered him never a word ; insomuch that the governor marvelled greatly.

[*St. Matt. XXVII.* 13, 14.]

And the Jews were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. [*St. Luke XXIII.* 5–7.]

THE PALACE OF HEROD

[*By the Temple Bridge there was an old castle which was used by the Governor of Galilee when he visited Jerusalem. To reach this Jesus would be taken again along David Street, or the main thoroughfare of the city.*]

AND when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long season, because he had heard many things of him ; and he hoped to have seen some miracle done by him.

Then he questioned with him in many words ; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together : for before they were at enmity between themselves. [*St. Luke XXIII.* 7–12.]

PILATE'S PALACE

AND Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people : and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him : no, nor yet Herod : for I sent you to him ; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. [*St. Luke XXIII.* 13–16.]

Now at that feast the governor

was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you ? Barabbas, or Jesus which is called Christ ? For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

The governor answered and said unto them, Whether of the twain will ye that I release unto you ? They said, Barabbas.

Pilate saith unto them, What shall I do then with Jesus which is called Christ ? They all say unto him, Let him be crucified.

And the governor said, Why, what evil hath he done ? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person : see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

[*St. Matt. XXVII.* 15–27.]

THE END OF JUDAS

THEN Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us ? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value ; and gave them for the potter's field, as the Lord appointed me.

[*St. Matt. XXVII.* 3–10.]

JESUS IS SCOURGED

THEN Pilate therefore took Jesus, and scourged [*whipped*] him. [*The Roman whips had several lashes which were often knotted with bone or lead.*]

And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews ! and they smote him with their hands. [*St. John XIX.* 1–3.]

PILATE SEEKS TO RELEASE JESUS

PILATE therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe.

And Pilate saith unto them, Behold the man!

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.

Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

From thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

[*St. John XIX.* 4–12.]

DELIVERED TO THE JEWS

WHEN Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

But they cried out, Away with him, away with him, crucify him.

Pilate saith unto them, Shall I crucify your King?

The chief priests answered, We have no king but Cæsar.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

[*St. John XIX.* 13–16.]

[*Crucifixion was a punishment reserved by the Romans for slaves. The Jewish Law did not inflict it. The prisoner was usually compelled to carry his cross, and a placard displaying the nature of his crime.*]

LED TO THE CROSS

AND as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

And there were also two other, malefactors, led with him to be put to death. [*St. Luke XXIII.* 26–28, 32.]

9 *a.m.*

THE CRUCIFIXION

AND he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

[*St. John XIX.* 17–22.]

THE SOLDIERS

THEN the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. [*St. John XIX.* 23, 24.]

THE PASSING CROWD

AND they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

[*St. Matt. XXVII.* 39, 40.]

THE CHIEF PRIESTS

LIKEWISE also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. [*St. Matt. XXVII.* 41–43.]

THE MOTHER OF JESUS

NOW there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. [*St. John XIX.* 25–27.]

THE TWO THIEVES

AND one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

[*St. Luke XXIII.* 39–43.]

[*Paradise was the name given by the Jews to the Garden of Eden. St. Paul uses it to describe Heaven* (2 *Cor. xii.* 4). *So does St. John* (*Rev. ii.* 7).]

3 *p.m.*

THE DEATH OF JESUS

NOW from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost. [*St. Matt. XXVII.* 45–50.]

THE EARTHQUAKE

AND, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

[*St. Matt. XXVII.* 51, 54.]

THE SCRIPTURE FULFILLED

THE Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

[*St. John XIX.* 31–37.]

5 *p.m.*

THE BURIAL OF JESUS

AND, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

[*St. Luke XXIII.* 50–56.]

[The boldness of Joseph moved Nicodemus to a similar courage. Together they received the body and laid it in the tomb, Joseph providing the grave clothes, and Nicodemus the spices.]

SATURDAY

THE SABBATH OF THE PASSOVER

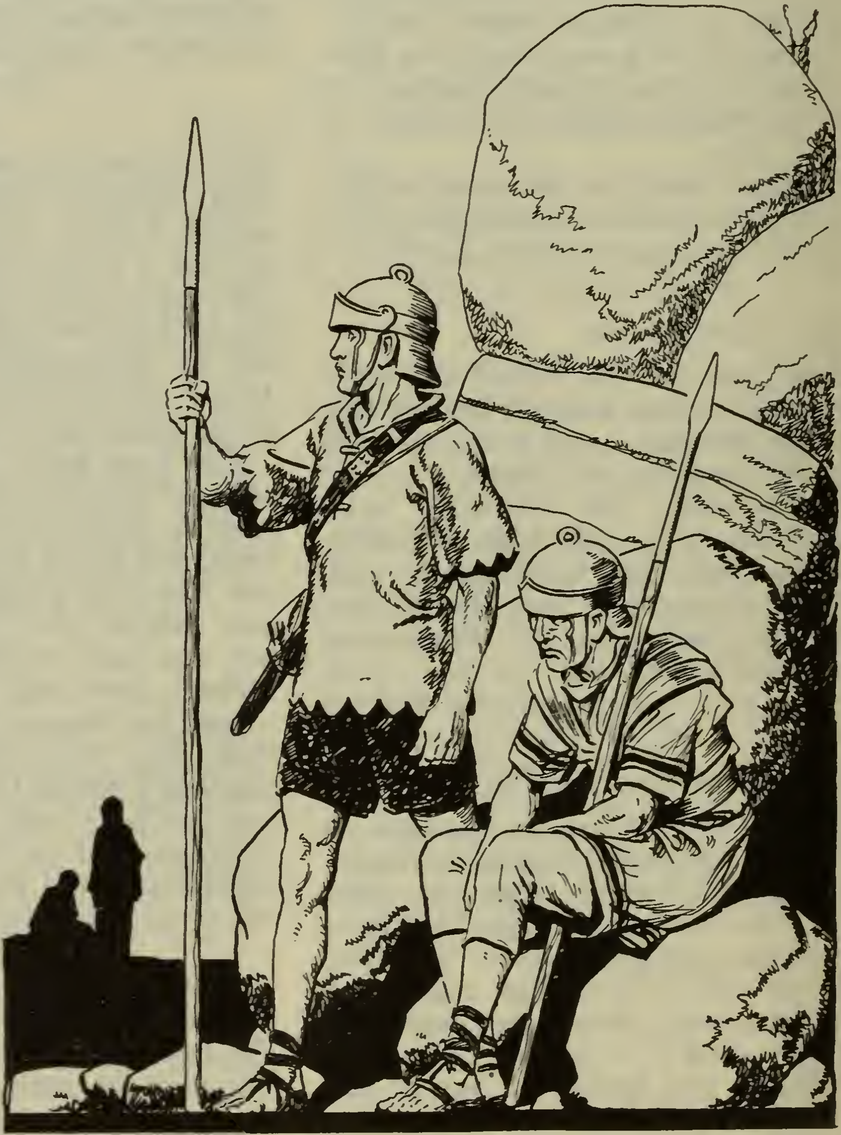
THE SEALED TOMB

NOW the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

[*St. Matt. XXVII.* 62–66.]

[*A Jewish tomb consisted of two caves in the rock. In the inner one the body was placed. The outer one was reserved for mourners. A heavy stone was rolled over the opening to keep out the beasts, and in this case it was sealed and watched by soldiers to make robbery of the body impossible.*]



THE WATCH ON THE TOMB

EASTER SUNDAY

THE DAY OF RESURRECTION

Sunday Morning

THE EMPTY TOMB

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre ? And when they looked, they saw that the stone was rolled away : for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted.

And he saith unto them, Be not affrighted : Ye seek Jesus of Nazareth, which was crucified : he is risen ; he is not here : behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee : there shall ye see him, as he said unto you.

And they went out quickly, and fled from the sepulchre ; for they trembled and were amazed : neither said they any thing to any man ; for they were afraid.

[*St. Mark XVI.* 1–8.]

Then she [*Mary Magdalene*] runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together : and the other disciple did outrun Peter, and came first to the sepulchre.

And he stooping down, and looking in, saw the linen clothes lying ; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

Then the disciples went away again unto their own home.

[*St. John XX.* 2–10.]

JESUS AND MARY MAGDALENE

BUT Mary stood without at the sepulchre weeping : and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou ?

She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. [*St. John XX.* 11–18.]

THE SOLDIERS' STORY

NOW, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

[*St. Matt. XXVIII.* 11–15.]

Sunday Afternoon

THE WAY TO EMMAUS

AND, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him ; and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures ?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon.

And they told what things were done in the way, and how he was known of them in breaking of bread. [*St. Luke XXIV.* 13–35.]

Sunday Evening

IN JERUSALEM

THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

[*This place of meeting was most probably the Upper Room of the Last Supper. There is good evidence for believing that it was in the house of Mark, which tradition says was situated in the south-west of the city.*]

And when he had so said, he shewed unto them his hands and his side. [*St. John XX.* 19, 20.]

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled ? and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. [*St. Luke XXIV.* 37–43.]

Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained. [*St. John XX.* 21–23.]

[*This was a great moment for the disciples, and indeed for the whole world, for in this gift Jesus fulfilled the promise He had made in His last discourses at the Holy Supper. He imparted to His followers the Holy Spirit—the Spirit of Truth and of the Life Divine.*]

DOUBTING THOMAS

BUT Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. [*St. John XX.* 24, 25.]

THE SUNDAYS AFTER EASTER

The First Sunday

IN THE UPPER ROOM

AND after eight days [*counting both the extremes*] again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

[*St. John XX.* 26–29.]

The Second Sunday

IN GALILEE

THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted.

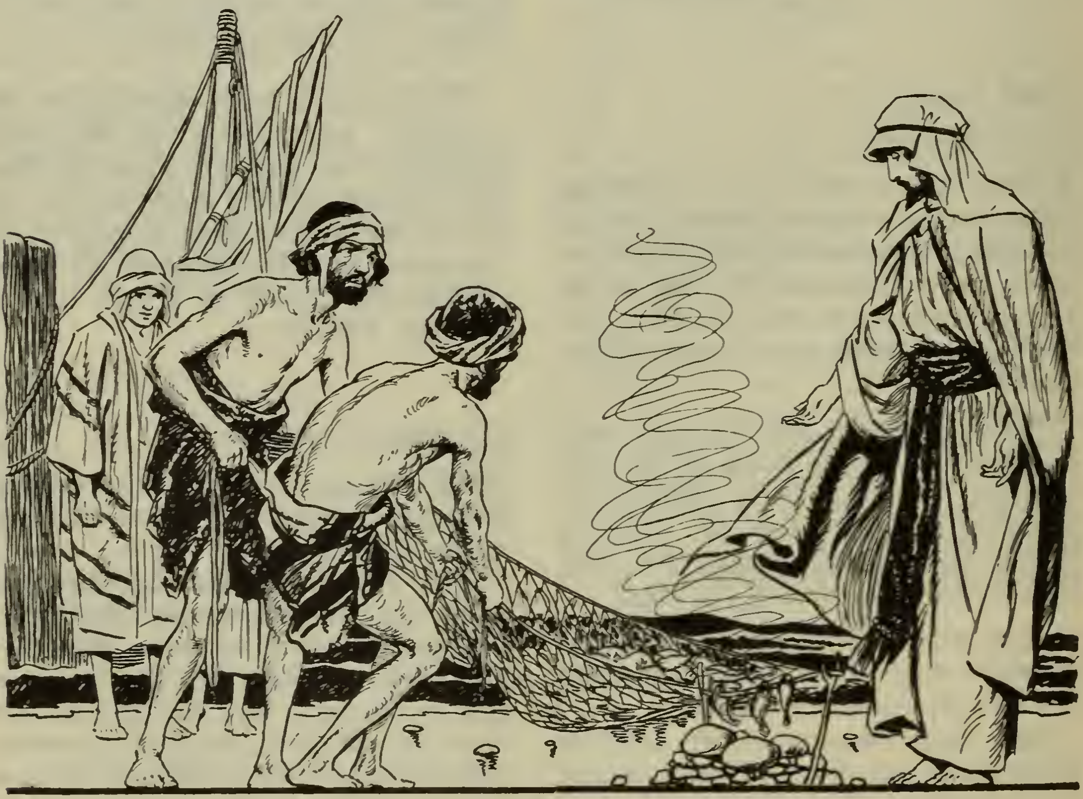
[*St. Matt. XXVIII.* 16, 17.]

The Third Sunday

BY THE LAKE

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them, I go a fishing.



"BRING OF THE FISH WHICH YE HAVE CAUGHT"

They say unto him, We also go with thee.

They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

Then Jesus saith unto them, Children, have ye any meat?

They answered him, No.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.

Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, Bring of the fish which ye have now caught.

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

This is now the third time [*the third Sunday*] that Jesus shewed himself to his disciples, after that he was risen from the dead.

[*St. John XXI.* 1–14.]

JESUS AND PETER

SO when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?

He saith unto him, Yea, Lord; thou knowest that I love thee.

He saith unto him, Feed my lambs.

[*In the original there is a distinction between the word Jesus uses for "love," and that which Peter uses. The word chosen by Jesus seems to Peter to be too high an affection for him to claim, remembering his denials, so he replies to Jesus with a word which will not suggest that his love is perfect, but nevertheless it is a very warm and real affection. When Jesus for the third time asks Peter if he loves Him, it is Peter's own word that Jesus uses.*]

He saith to him again the second time, Simon, son of Jonas, lovest thou me?

He saith unto him, Yea, Lord; thou knowest that I love thee.

He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, son of Jonas, lovest thou me?

Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.

Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee ?

Peter seeing him saith to Jesus, Lord, and what shall this man do?

Jesus saith unto him, If I will that he tarry till I come, what is that to thee ? follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee ?

[*St. John XXI.* 15–23.]

The Fourth Sunday

SEEN BY FIVE HUNDRED

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. [1 *Cor. XV.* 6.]

The Fifth Sunday

APPEARANCE TO JAMES

After that, he was seen of James [*the brother of our Lord*]. [1 *Cor. XV.* 7.]

The Sixth Sunday

ON THE MOUNT OF OLIVES

THE sixth Sunday after Easter is, of course, the seventh Sunday of the Resurrection. It may be that it was these repeated appearances of Jesus to His disciples on successive Sundays which led to Sunday being called the Lord's Day. The Sunday following this was Pentecost.

THE COMMISSION AND PROMISE

AND, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. [*Acts I.* 4, 5.]

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures,

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. [*St. Luke XXIV.* 44–48.]

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

[*St. Matt. XXVIII.* 18–20.]

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. [*St. Luke XXIV.* 49.]

[*For the fulfilment of this promise see page* 427.]

THE ASCENSION

AND he led them out as far as to Bethany. [*St. Luke XXIV*. 50.]

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. [*Acts I*. 6–11.]

THE DISCIPLES RETURN

AND they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen. [*St. Luke XXIV*. 52, 53.]

THE APOSTLE'S FOOTNOTE

AND there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. [*St. John XXI*. 25.] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

[*St. John XX*. 31.]

The Acts of the Apostles

The First Church

How it came into being, and survived persecution.

THE UPPER ROOM

THEN returned the disciples unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

[*A sabbath day's journey was the distance between the Ark of God and the camp of Israel in Old Testament times ; it was usually reckoned to be about a mile.*]

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. [*Acts I.* 12–14.]

[*There is little doubt that this Upper Room was at the house of Mark and his mother, where Jesus had sat at supper with His disciples, and where He had appeared to them after He had risen from the dead.*]

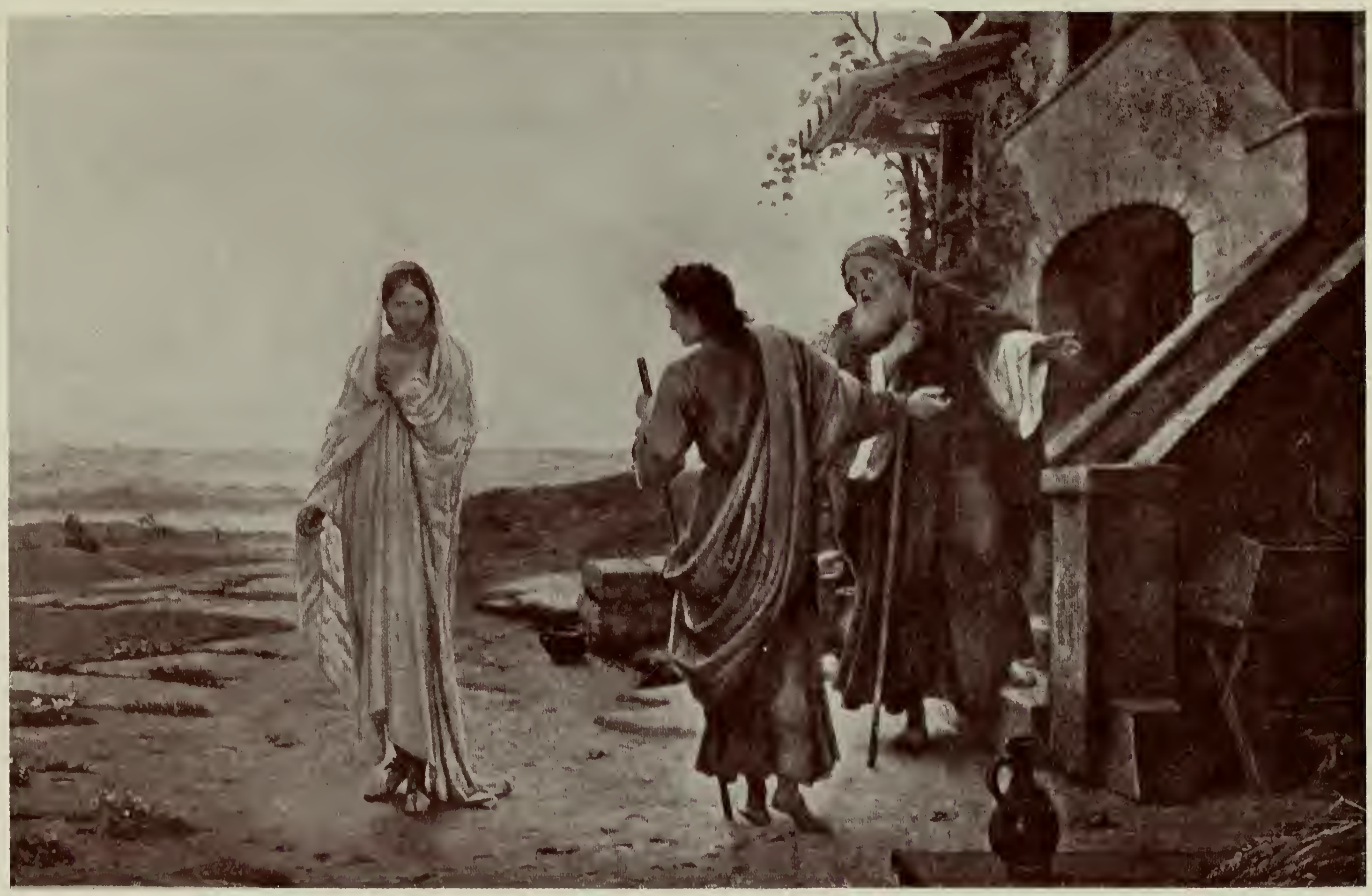
THE NEW APOSTLE

AND in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem ; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein : and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots ; and the lot fell upon Matthias ; and he was numbered with the eleven apostles. [*Acts I.* 15–26.]

[*This is the only information we have about Matthias.*]



CHRIST AND THE TWO DISCIPLES AT EMMAUS

From the painting by C. W. Cope, R.A.
By permission of G. Herbert Strutt, Esq.

PENTECOST

THE BIRTHDAY OF THE CHURCH

WHEN the day of Pentecost [*the day of the firstfruits, or the Feast of Harvest*] was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? We do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. [*Acts II.* 1–13.]

[*But for the coming of the Spirit we should have had no New Testament and no Christian Church. It was this gift of the ascended Christ which brought to the remembrance of the disciples the words of Jesus, and taught them, as the following speech of Peter shews, how to understand the Old Testament and teach all the nations that the crucified and risen Jesus was God's long-promised Messiah for the world.*]

PETER'S SPEECH

BUT Peter, standing up with the eleven, lifted up his voice, and said unto them,

Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of [*held by*] it.

For David speaketh concerning him,

I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. [*Acts II.* 14–36.]

ITS RESULTS

NOW when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward [*evil*] generation. [*Acts II.* 37–40.]

THE FIRST CHURCH

THEN they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.

And the Lord added to the church daily such as should be saved.

[*Acts II.* 41–47.]

AT THE TEMPLE

THE GATE BEAUTIFUL

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

[*There were three hours of prayer; at the morning and evening sacrifice, and at noon. The ninth hour was at three in the afternoon.*]

And a certain man lame from his birth was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. [*Acts III.* 1–11.]

PETER'S SPEECH

AND when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

And now, brethren, I wot [*know*] that through ignorance ye did it, as did also your rulers.

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers,

A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. [*Acts III.* 12–26.]

THE APOSTLES IN PRISON

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

And they laid hands on them, and put them in hold [*prison*] unto the next day: for it was now eventide.

Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

BEFORE THE RULERS

AND it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas [*the same two who condemned Jesus*], and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

[*Acts IV.* 1–12.]

THE APOSTLES' RELEASE

NOW when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it.

But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed

[*Acts IV*. 13–22.]

THE PERSECUTORS OF THE APOSTLES

THEY were the same that persecuted Jesus. The interest of the story is greatly increased if this fact is kept in mind. Hardly two months had passed since the Jewish council had delivered Jesus to death. It is assembled again, perhaps in the same place, and Peter, who from the darkness on the night of the betrayal had caught a glimpse of the counsellors, is called to stand where His master had stood when he denied Him.

THEIR THANKSGIVING

AND being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said,

Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. [*Acts IV*. 23–33.]

WITNESSES IN JERUSALEM

SUCH signs and wonders as were wrought by the Apostles would have created a stir in any city. In Jerusalem they naturally caused a sensation. The rulers who had condemned Jesus, and the people who had clamoured for His crucifixion, beheld His fishermen followers performing miracles in His name, and proclaiming, on the authority of the Scriptures, that this Jesus whom they had slain was in truth the Son of God, and the Saviour of the world, and, most amazing of all, had risen from the dead to complete the work His earthly life begun. His tomb, which they could see, was empty. Jerusalem was thus confounded, and in the way of being conquered by the crucified Christ.

ANANIAS AND SAPPHIRA

CLEANSING THE FIRST CHURCH

AND the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet. [*Acts IV.* 32–37.]

[*This is the same Barnabas who became a companion of Paul. It is important to note here that he was a Levite—a member of the priestly tribe. His offerings to the Christians had, therefore, special significance.*]

THE LIE OF ANANIAS

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

[*Acts V.* 1–6.]

SAPPHIRA LIES

AND it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

And great fear came upon all the church, and upon as many as heard these things. [*Acts V.* 7–11.]

SIGNS AND WONDERS

AND by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.)

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. [*Acts V.* 12–14, 16.]

THE APOSTLES IN PRISON

DELIVERED BY AN ANGEL

THEN the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison.

But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.

And when they heard that, they entered into the temple early in the morning, and taught. [*Acts V.* 17–21.]

THE FEAR OF THE RULERS

BUT the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

[*Acts V.* 21–25.]

PETER AND JOHN

THESE two Apostles of Jesus were very different types of men. Peter was intensely practical. He liked to do things, and do them quickly. John was calmer and more thoughtful; given to meditation and study. But these two were united in their attachment to Jesus and in their zeal for carrying out the will of their beloved Master. Even John, the Apostle of Love, and the example of tenderness, was as bold as Peter when it came to facing danger. He had been called in his younger days the "son of thunder," and when the enemies of Christ rose up against him and Peter and the rest of the Apostles, these two leaders of the Twelve stood together solid as rock—which was the special name Jesus had given to Peter—and spake words which overawed the world like thunder.

THE APOSTLES BEFORE THE COUNCIL

THEN went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

When they heard that, they were cut to the heart, and took counsel to slay them. [*Acts V.* 26–33.]

THE ADVICE OF GAMALIEL

THEN stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them,

Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

[*Acts V.* 34–39.]

THE APOSTLES' JOY

AND to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

[*Acts V.* 40–42.]

STEPHEN

THE FIRST MARTYR

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonder and miracles among the people. [*Acts VI.* 1–8.]

THE FIRST DEACONS OF THE CHURCH

THE Church was growing, and as it had always been the custom of the early Christians to care for the poor, it became necessary for the Church to consider the best way of performing this Christian duty. The Apostles were heavily burdened with the work of preaching, and proposed to the *people that seven men should be elected and ordained for this office. The first two appointed were Philip and Stephen. It was their duty to "serve tables," that is, see that the needy were fed, though they may have been expected to minister at the communion table as well. In the order of the offices of the early Church that of deacon comes third. First the Apostles, then the presbyters or priests, then the deacons. In the Church of England a deacon is really an apprentice priest.*

STEPHEN IS ARRESTED

THEN there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

Then they suborned [*put forward*] men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel. [*Acts VI.* 9–15.]

[*In reading the story of Stephen's trial before the Jewish council, remember that he stood where Christ stood, and that he faced the same accusers.*]

HIS DEFENCE

THEN said the high priest, Are these things so?

And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. [*Acts VII.* 1–7.]

When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph.

The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

[*Acts VII.* 17–22.]

And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush.

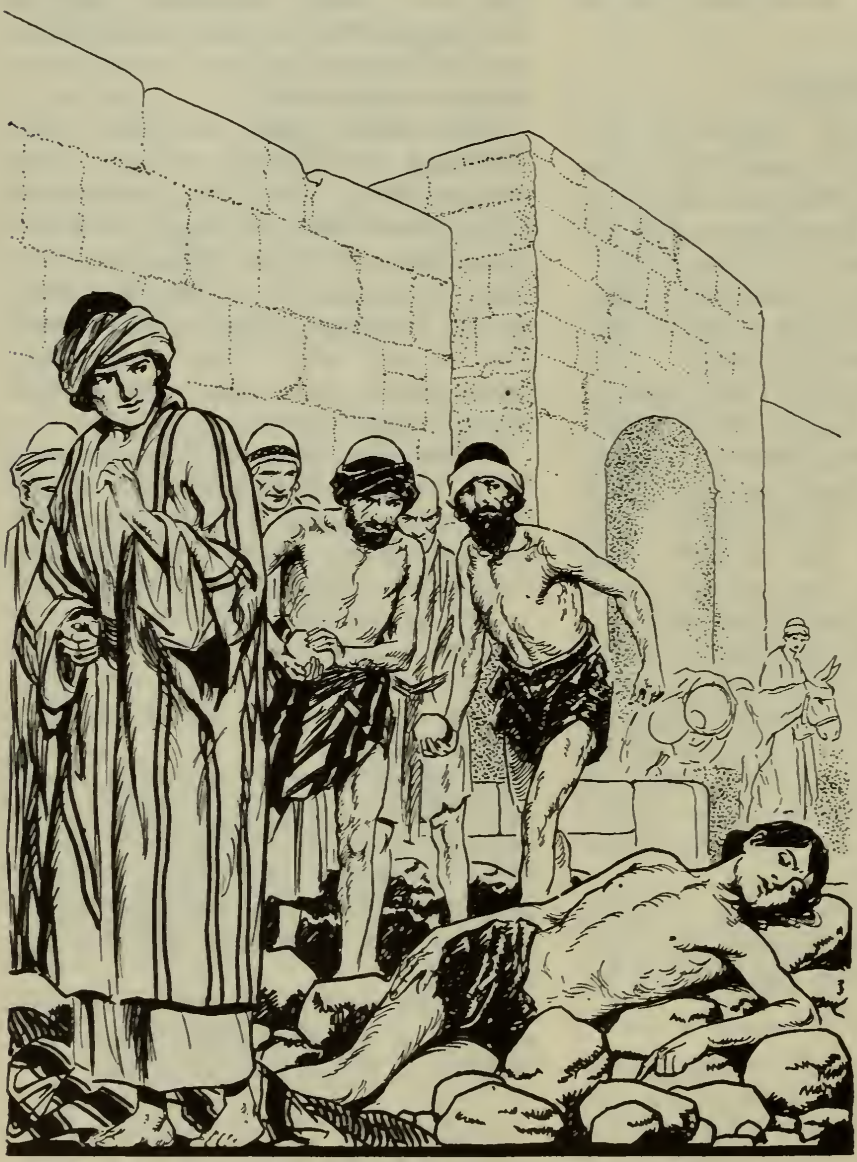
Then said the Lord to him, I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt. [*Acts VII.* 30–39.]

Ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.



SAUL AT THE STONING OF STEPHEN

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [*Acts VII.* 51–60.]

And Saul was consenting unto his death.

And devout men carried Stephen to his burial, and made great lamentation over him.

[*Acts VIII.* 1, 2.]

The Acts of the Apostles

The Growing Church

How its messengers were received throughout the length and breadth of the Holy Land.

A GREAT PERSECUTION

AT that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

As for Saul, he made havoc of the church, entering into every house, and haling [*hauling*] men and women committed them to prison.

Therefore they that were scattered abroad went every where preaching the word. [*Acts VIII.* 1–4.]

THE CITY OF SAMARIA

THEN Philip went down to the city of Samaria, and preached Christ unto them.

[*This was not Philip the Apostle, but Philip the Deacon, who had been appointed with Stephen to that office. He is generally known as Philip the Evangelist, because of the number of disciples he added to the Church.*]

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. [*Acts VIII.* 5–8.]

SIMON THE MAGICIAN

BUT there was a certain man, called Simon, which beforetime in the same city used sorcery [*magic*], and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries.

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. [*Acts VIII.* 9–13.]

PETER AND JOHN

NOW when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

[*Acts. VIII.* 14–17.]

[*This is the origin of the Church's practice of Confirmation.*]

SIMON REBUKED

AND when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

[*It was power to work wonders that Simon sought, not power to live righteously.*]

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

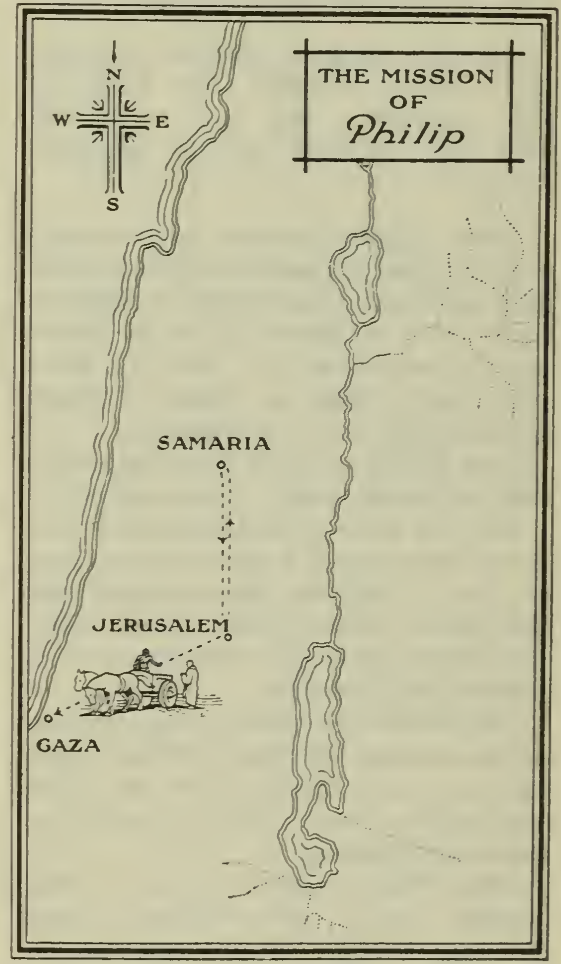
And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. [*Acts VIII.* 18-25.]

PHILIP AND THE ETHIOPIAN

AND the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went.

And, behold, a man of Ethiopia, of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias [*Isaiah*] the prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest ?



THE EVANGELIST AND THE ETHIOPIAN ON THE ROAD TO GAZA

And he said, How can I, except some man should guide me ? And he desired Philip that he would come up and sit with him.

The place of the scripture which he read was this,

He was led as a sheep to the

slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

And the Ethiopian answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

[*A very natural question, because until Jesus brought the truth to light, suffering was not associated with the Messiah in the popular mind.*]

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the man said, See, here is water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest.

And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, and Philip baptized him.

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the man saw him no more: and he went on his way rejoicing.

But Philip was found at Azotus [*twenty miles from Gaza*]: and passing through he preached in all the cities, till he came to Cæsarea.

[*Acts VIII.* 26–40.]

[*This city of Cæsarea should not be confused with the city of Cæsarea Philippi, which is mentioned in the Gospels. It was built with great magnificence by Herod the Great, and maintained its importance to the time of the Crusades.*]

THE MISSION OF PETER

THE FIRST GENTILE DISCIPLES

AND it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda [*eighteen miles south-west of Jerusalem.*]

PETER AT LYDDA

AND there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

[*Acts IX.* 32–35.]

PETER AND DORCAS

NOW there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

[*Joppa was the seaport from which Jonah embarked when he tried to flee from his duty.*]

And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed ; and turning him to the body said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa ; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

[*Acts IX.* 36–43.]

THE VISION OF CORNELIUS

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

[*Cæsarea was a city of considerable size. It was the Roman capital of the province.*]

He saw in a vision evidently about the ninth hour [3 *o'clock*] of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord ? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter : he lodgeth with one Simon a tanner, whose house is by the sea side : he shall tell thee what thou oughtest to do.

And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually ; and when he had declared all these things unto them, he sent them to Joppa.

[*Acts X.* 1–8.]

THE VISION OF PETER

ON the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour :

And he became very hungry, and would have eaten : but while they made ready, he fell into a trance [*a state of rapture in which God in olden times revealed His will*],

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth : wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him, Rise, Peter ; kill, and eat.

But Peter said, Not so, Lord ; for I have never eaten any thing that is common or unclean. [*According to the Law of Moses certain animals were considered unsuitable for food.*]

And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice : and the vessel was received up again into heaven.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there. [*Acts X.* 9–18.]

PETER AND CORNELIUS

WHILE Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them.

And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together.

And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour [3 *p.m.*] I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And the Jews which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.

Then prayed they him to tarry certain days. [*Acts X.* 19–48.]

PETER'S DEFENCE

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

And when Peter was come up to Jerusalem, they that were of the Law contended with him, saying, Thou wentest in to Gentiles, and didst eat with them.

But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat.

But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. [*Acts XI.* 1–18.]

[*To preserve the continuity of the story of Peter, the account of the Mission of Barnabas, which follows this verse in the Acts of the Apostles, has been given later, page* 447.]

HEROD ARRESTS PETER

NOW about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

And when he had apprehended him, he put him in prison, and delivered him to four quaternions [*sixteen*] of soldiers to keep him; intending after Easter to bring him forth to the people.

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. [*Acts XII.* 1–5.]

PETER IS RESCUED

AND when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. [*Acts XII.* 6–11.]

A DAMSEL NAMED RHODA

AND when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death.

[*Acts XII.* 12–19.]

[*There are many things to favour the view that it was in this house of Mary in Jerusalem and in its Upper Room that Jesus sat with His disciples at the Last Supper.*]

THE CONVERSION OF SAUL

SAUL THE PERSECUTOR

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

[*This happened about sixteen years after the Resurrection of Jesus. The distance from Jerusalem to Damascus was about* 140 *miles.*]

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

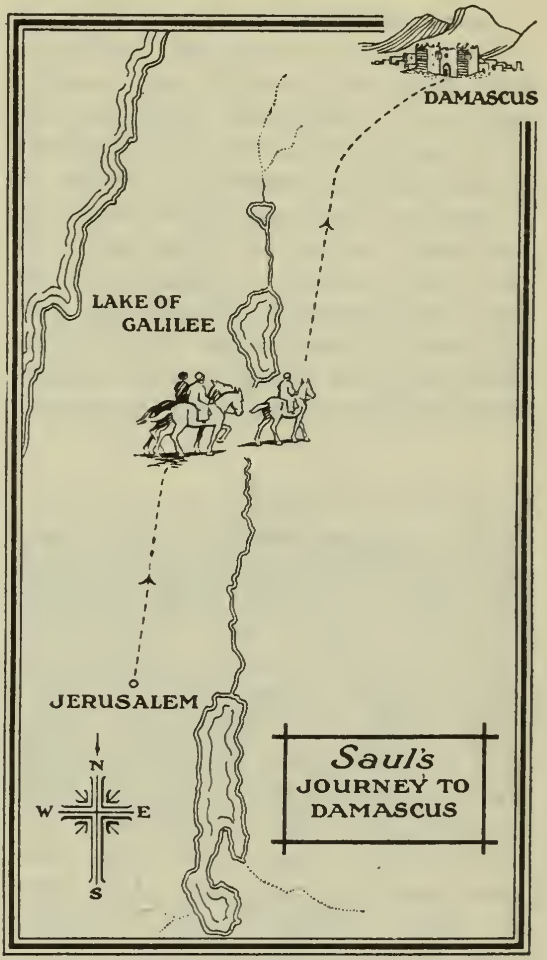
[*In the East those who are ploughing or driving cattle carry a sharp-pointed pole to stick into the animals if they are obstinate or lazy.*]

And he trembling and astonished said, Lord, what wilt thou have me to do?

And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. [*Acts IX.* 1–9.]



THE PATH OF THE PERSECUTORS

THE VISION OF ANANIAS

AND there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias.

And he said, Behold, I am here, Lord.

And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. [*Acts IX.* 10–16.]

ANANIAS AND SAUL

AND Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. [*Acts IX.* 17–18.]

SAUL THE PREACHER

THEN was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God.

But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. [*Acts IX.* 18–22.]

SAUL THE PERSECUTED

AND after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him.

Then the disciples took him by night, and let him down by the wall in a basket. [*Acts IX.* 23–25.]

SAUL AND THE APOSTLES

AND when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

[*The word "Grecians" indicates that he preached in the synagogues where he had disputed with Stephen, as if to undo as far as possible the evil he had done in the past.*]

Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

[*Acts IX.* 26–31.]

THE MISSION OF BARNABAS

THE FIRST GENTILE CHURCH

NOW they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. [*Acts XI.* 19–21.]

ANTIOCH

WHEN the Apostles went to Antioch, the third metropolis of the Roman Empire, it was a great city of 500,000 *inhabitants. It was known as "Antioch the Beautiful," the "Queen of the East." Its wealth and luxury were unequalled by any other oriental capital, while its depravity made its name a byword for wickedness throughout the world. That it should ever have become the centre of the Christian Church is naturally surprising.*

Its situation, however, admirably fitted it for such a position, for it stood on a central junction of the main trade routes. Its mixed population also offered exceptional facilities for the development of a universal religion.

These may not have been the reasons which, in the first place, led the Apostles to concentrate upon Antioch, but as the work developed, the advantages of the position of the city became obvious, and it became the headquarters of the Christian Missionary Movement.

THE VISIT OF BARNABAS

THEN tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. [*Acts XI.* 22–24.]

BARNABAS AND SAUL

THEN departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch.

And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. [*Acts XI.* 25, 26.]

ANTIOCH AND JERUSALEM

AND in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul. [*Acts XI.* 27–30.]

And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. [*Acts XII.* 25.]

Paul: the Missionary

His First Journey

Carrying the Message of Heaven beyond the Holy Land, and making disciples of all nations.

THE FIRST MISSIONARIES

NOW there were in the church that was at Antioch certain prophets and teachers. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. [*Acts XIII.* 1–3.]

AT CYPRUS

SO they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Then Saul, (who also is called Paul [*which was more suited to his work among the Gentiles than the purely Jewish name of Saul*]), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. [*Acts XIII.* 4–12.]

[*Leaving the island, Paul and Barnabas crossed to Asia Minor, and journeyed through wild mountain passes, in peril of robbers, to a place called Antioch, which was an important town on one of the great main roads, over a hundred miles from the coast.*]

IN GALATIA

BUT when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

Of David's seed hath God according to his promise raised unto

Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

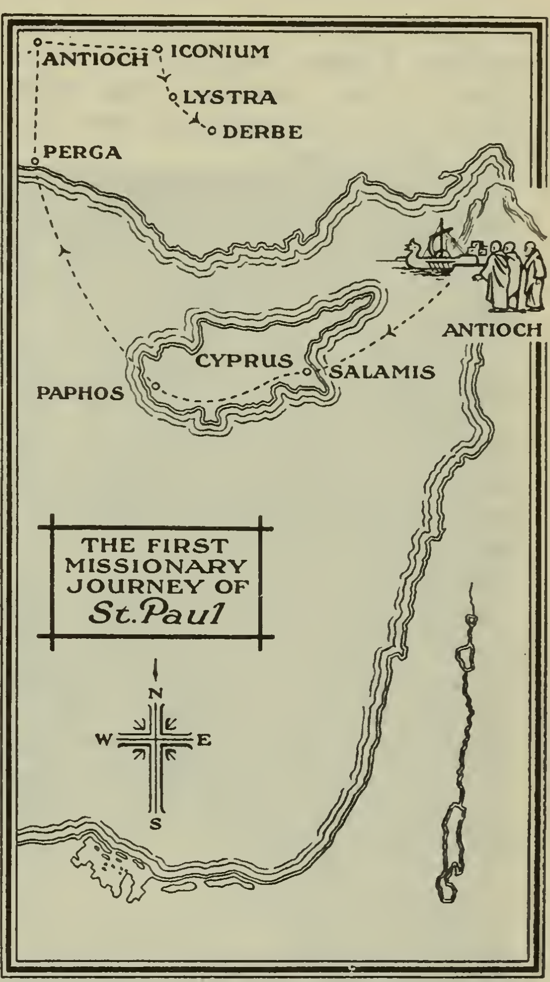
But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again.

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

[*Acts XIII*. 14–16, 23–33, 38–42.]



ON THE RETURN JOURNEY THE MISSIONARIES DID NOT CALL AT CYPRUS

PAUL TURNS TO THE GENTILES

AND the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

And the word of the Lord was published throughout all the region.

But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. [*Acts XIII.* 44–50.]

[*Leaving the city, the Apostles took a road which led across a vast plain between distant mountains, until they reached the once famous city of Iconium. Again they were ill-treated, so turned to the smaller towns and more friendly people at the foot of the Black Mountains.*]

AT LYSTRA

AND there sat a certain man at Lystra, impotent in his feet, being a cripple from his birth, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

[*The ancients believed that their gods sometimes visited the earth. One of the Roman poets had even described a visit of Jupiter, attended by Mercury, to this very place. It was therefore supposed to be under the guardianship of this god, and had a temple to his honour in front of the city gates.*]

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

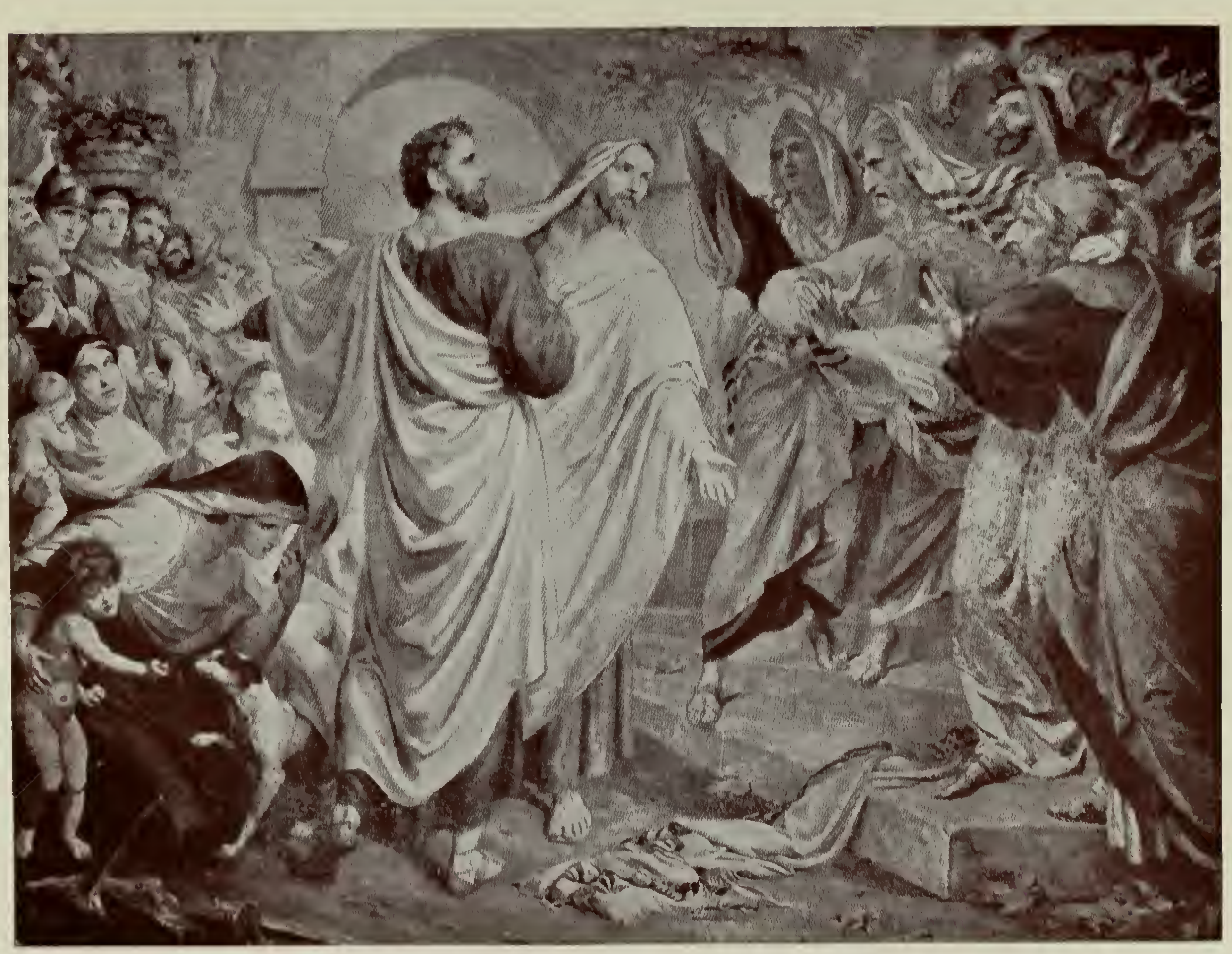
Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. [*Acts XIV.* 8–18.]

PAUL IS STONED

AND there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. [*Acts XIV.* 19, 20.]

[*After preaching the Gospel at Derbe the Apostles, undaunted by the dangers they had met on their out-*



PAUL AND BARNABAS TURNING TO THE GENTILES

From the painting by Frederic Shields

ward journey, retraced their steps, visiting on their homeward way the churches they had planted in Galatia.]

THE RETURN TO ANTIOCH

AND thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples. [*Acts XIV.* 26–28.]

THE APOSTLE'S LETTER TO THE CHURCHES IN GALATIA

ABOUT ten years after this missionary journey the Apostle heard distressing news concerning the Christians he and Barnabas had left in Galatia. False teachers had come along and unsettled their faith, stating that Paul had never seen the Lord, but had received his Gospel from the Apostles at Jerusalem. This brought a letter from the Great Missionary setting forth the grounds of his apostleship. He had seen the Lord, and a special revelation had been granted to him. The Message he had delivered to them was from God, and was the ONLY *Gospel. Those who said his teaching was incomplete, and that faith was not sufficient for salvation, but must be accompanied by the full observance of the ceremonies of the Law of Moses were perverting the Gospel of Christ.*

His arguments are difficult for young minds to follow, so they are not given in these pages. But the following passages from his letter will shew why Christians in all ages have prized it, and how glad the wavering Christians in Galatia must have been to have received it.

The Apostle's Letter to the Galatians

PAUL, AN APOSTLE, (NOT OF MEN, NEITHER BY MAN, BUT BY JESUS CHRIST, AND GOD THE FATHER, WHO RAISED HIM FROM THE DEAD ;) AND ALL THE BRETHREN WHICH ARE WITH ME, UNTO THE CHURCHES OF GALATIA :

Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father : to whom be glory for ever and ever. Amen. [*Gal. I.* 1–5.]

NO OTHER GOSPEL

I MARVEL that you are so soon removed from him that called you into the grace of Christ unto another gospel : which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. [*Gal. I.* 6–9.]

THE GOSPEL OF GOD

BUT I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. [*Gal. I.* 11, 12.]

MY CONVERSION

FOR ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

But when it pleased God, who called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.

[*Gal. I.* 13–19.]

CHRIST LIVETH IN ME

I AM crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

[*Gal. II.* 20.]

WHO HATH BEWITCHED YOU?

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Know ye therefore that they which are of faith, the same are the children of Abraham. So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

[*Gal. III.* 1–3, 7–9, 14.]

THE FRUIT OF THE SPIRIT

BUT the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

[*Gal. V.* 22, 23.]

BEARING BURDENS

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfil the law of Christ.

If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

For every man shall bear his own burden. [*Gal. VI.* 1–5.]

SOWING AND REAPING

BE not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. [*Gal. VI.* 7–10, 18.]

THE COUNCIL OF JERUSALEM

THE DISPUTE ABOUT THE GENTILES

IT was almost impossible for the Jews to associate with Gentiles. From the time of Moses the Chosen People had been taught to keep themselves apart from all other nations. And now the missionaries of Jesus were claiming that the Kingdom of Heaven had been thrown open to all believers, and in the Christian Church the Gentiles had equal rights with the Jews. The only terms upon which certain Jewish Christians were prepared to receive the Gentiles were that they should become Jews, and observe all the rules and ceremonies of the Law of Moses. This Paul strenuously opposed, because, he said, Christ had brought in a New Covenant, in which all the old distinctions of race had been abolished, and the Law of God was fulfilled by following Jesus Christ.

AND certain men which came down from Judæa taught the brethren, and said, Except ye obey the Law of Rites and Ceremonies after the manner of Moses, ye cannot be saved.

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to command them to keep the law of Moses. [*Acts XV*. 1–5.]

PETER'S VIEW

AND the apostles and elders came together to consider this matter.

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith.

Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

[*Acts XV*. 6–11.]

PAUL'S STATEMENT

THEN all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. [*Acts XV*. 12.]

THE ADVICE OF JAMES

AND after they had held their peace, James [*who was the brother of Jesus and the Bishop of Jerusalem*] answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets.

Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

But that we write unto them, that they abstain from pollutions of idolatry and impurity, and from things strangled [*meat killed by strangling*], and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. [*Acts XV.* 13–15, 19–21.]

THE COUNCIL'S LETTER

THEN pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner:

THE APOSTLES AND ELDERS AND BRETHREN UNTO THE GENTILE BRETHREN IN ANTIOCH AND SYRIA AND CILICIA.

Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must keep the law: to whom we gave no such commandment.

It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from impurity: from which if ye keep yourselves, ye shall do well. Fare ye well. [*Acts XV.* 22–29.]

ITS RECEPTION

SO when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation.

And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

After they had tarried there a space, they were let [*allowed to*] go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still.

Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. [*Acts XV.* 30–35.]

Paul: the Missionary

His Second Journey

Introducing the teaching of Jesus to the merchants of Europe and the philosophers of Greece.

PAUL'S COMPANION

AND some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them during their last journey, and went not with them to the work.

The contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. [*Acts XV.* 36–40.]

TIMOTHY

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren.

Him would Paul have to go forth with him. And as they went through the cities, they delivered them the decrees, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

[*Acts XVI.* 1–5.]

CHANGED PLANS

NOW when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

[*Acts XVI.* 6, 7.]

[*According to our modern reading of the map, the Apostles were already in Asia, but in New Testament times this name was given only to the western portion of what we call Asia Minor. Bithynia was a province in the north of the continent.*]

A MAN OF MACEDONIA

AND they passing by Mysia came down to Troas. And a vision appeared to Paul in the night;

There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

[*Acts XVI.* 8–10.]

[*And so the missionaries of Jesus crossed from Asia into Europe.*]

PAUL AT PHILIPPI

BY THE RIVERSIDE

THEREFORE we came to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

[*Acts XVI.* 11–13.]

[*The Jews worshipped in a house outside the city gate because they were not allowed to have a synagogue within the city. Usually such houses of prayer were of more slender build than the regular places of worship, and frequently were open to the sky. When a position could be found near a river it was an advantage, for a supply of water was necessary for the preparation of the sacrifices.*]

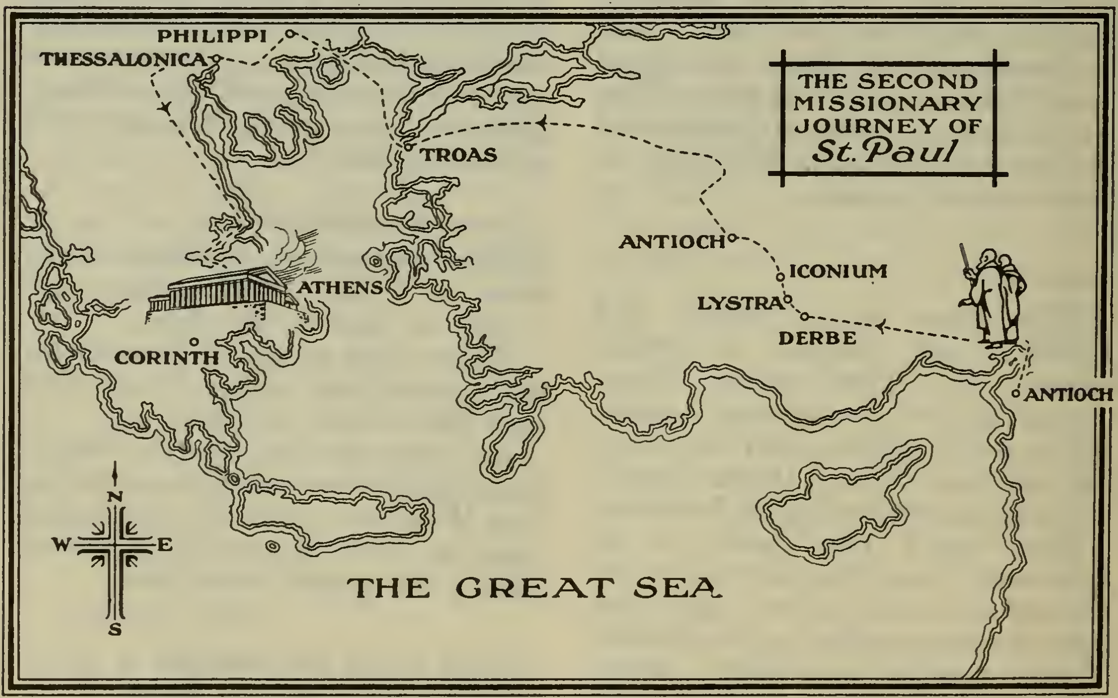
THE HOUSE OF LYDIA

AND a certain woman named Lydia, a seller of purple [*a dye*], which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. [*Acts XVI.* 14, 15.]

[*This is, therefore, the first Christian home in Europe; an example of family religion and of Christian hospitality.*]

AN AFFLICTED GIRL

AND it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying [*fortune-telling*]:



FROM CORINTH THE APOSTLE RETURNED BY SEA TO THE HOLY LAND the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. [*Acts XVI.* 16–18.]

PAUL AND SILAS ARRESTED

AND when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans.

And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

[*Acts XVI.* 19–24.]

[*In a Roman prison there were three wards. The outer one allowed the prisoners a measure of liberty. The inner one, into which Paul and Silas were thrown, had little light and fresh air, and its gates were strongly bolted. The dungeon was the third degree of imprisonment and was reserved for prisoners who were to be executed.*]

THE KEEPER OF THE PRISON

AND at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. [*Acts XVI.* 25–34.]

PAUL AND SILAS RELEASED

AND when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

[*Two Roman laws had been broken by the magistrates in scourging the Apostles. There had been no trial, without which any form of punishment was illegal; and it had been done publicly.*]

And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

And they came and besought them, and brought them out, and desired them to depart out of the city.

And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed. [*Acts XVI.* 35–40.]

THE LETTER TO THE PHILIPPIANS

PAUL loved the Christians at Philippi, perhaps more than any of his other churches. They had entered into his plans, and never been forgetful of his needs. During the ten years which had elapsed between his visit to them and the writing of this letter, they had frequently sent him gifts.

When he wrote this letter he was a prisoner at Rome. The Philippians had sent their minister with another gift to him, and in return he sends this letter by the hand of their messenger.

It is full of affection and friendship, and in it the aged Apostle pours out his heart, as one does where there is perfect sympathy and understanding. It is a very personal letter—a love letter—which seeks to share with the readers the fruits of his heavenly meditations.

The Apostle's Letter to the Philippians

PAUL AND TIMOTHEUS, THE SERVANTS OF JESUS CHRIST, TO ALL THE SAINTS IN CHRIST JESUS WHICH ARE AT PHILIPPI, WITH THE BISHOPS AND DEACONS:

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. [*Phil. I.* 1–6, 9–11.]

LET THIS MIND BE IN YOU

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. [*Phil. II.* 1–11.]

PRESS TOWARD THE MARK

WHAT things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. [*Phil. III.* 7–16.]

THINK ON THESE THINGS

FINALLY, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.

But my God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever.

Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cæsar's household. The grace of our Lord Jesus Christ be with you all. Amen.

[*Phil. IV.* 8–23.]

PAUL AT THESSALONICA

IN A SYNAGOGUE

NOW they came to Thessalonica, where was a synagogue of the Jews.

[*Salonika is the modern name of this ancient city, which from Paul's time until now has retained the character of a busy commercial port.*]

Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you, is Christ.

And some of them believed, and consorted with Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few. [*Acts XVII.* 1–4.]

THE HOUSE OF JASON

BUT the Jews which believed not, moved with envy, took unto them certain fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

When they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also ; whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus [*thus charging them with treason*].

It troubled the people and the rulers of the city, when they heard these things. And when they had taken security [*bail*] of Jason, and of the other, they let them go. [*Acts XVII.* 5–9.]

[*It is hardly likely that Jason and his friend stood bail for Paul and Silas to come up for trial. Their bond was probably a guarantee that the Apostles would depart, or keep the peace.*]

PAUL AT BEREA

[*The road along which the Apostles travelled from Thessalonica to Berea ran through vast forests, with villages concealed among the trees.*]

AND the brethren immediately sent away Paul and Silas by night unto Berea : who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few.

But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea : but Silas and Timotheus abode there still. [*Acts XVII.* 10–14.]

HIS LETTERS TO THE THESSALONIANS

WITHIN two years of his visit, and during his stay at Corinth, which will shortly be described, the Apostle wrote two letters to his friends at Thessalonica. They are the first letters he wrote, and differ from his other letters in this, that they deal with the Second Coming of Christ, which the early Christians believed was near at hand. This doctrinal part of these Epistles you will want to study when you are older, but the following pages you can enjoy now.

The Apostle's First Letter to the Thessalonians

PAUL AND TIMOTHEUS, UNTO THE CHURCH OF THE THESSALONIANS WHICH IS IN GOD THE FATHER AND IN THE LORD JESUS CHRIST: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. [*God has chosen you.*] [*Thess. I.* 1–4.]

OUR GOSPEL

FOR our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

Ye know how we exhorted and comforted and charged every one of you, as a father doth his children. That ye would walk worthy of God, who hath called you unto his kingdom and glory.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

[1 *Thess. I.* 5, 6, 11–13.]

THE DAY OF THE LORD

OF the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

[1 *Thess. V.* 1, 2, 6–8.]

CHRISTIAN CONDUCT

NOW we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Rejoice evermore.

Pray without ceasing.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Quench not the Spirit.

Prove all things; hold fast that which is good.

Abstain from all appearance of evil.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

The grace of our Lord Jesus Christ be with you. Amen.

[1 *Thess. V.* 14–28.]

The Apostle's Second Letter to the Thessalonians

PAUL AND TIMOTHEUS, UNTO THE CHURCH OF THE THESSALONIANS IN GOD OUR FATHER AND THE LORD JESUS CHRIST:

Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. [2 *Thess. I.* 1–3.]

SPIRITUAL BLESSINGS

WHEREFORE also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ. [2 *Thess. I.* 11, 12.]

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation; whereunto he called you by our gospel, to the obtaining of the glory of the Lord Jesus Christ.

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.

[2 *Thess. II.* 13, 14, 16, 17.]

The Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. [2 *Thess. III.* 3–5.]

CHRISTIAN DUTIES

NOW we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

When we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. [2 *Thess. III.* 6, 10–15.]

BENEDICTION

NOW the Lord of peace himself give you peace always by all means. The Lord be with you all.

The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen.

[2 *Thess. III.* 16–18.]

PAUL AT ATHENS

HIS ADDRESS TO THE PHILOSOPHERS

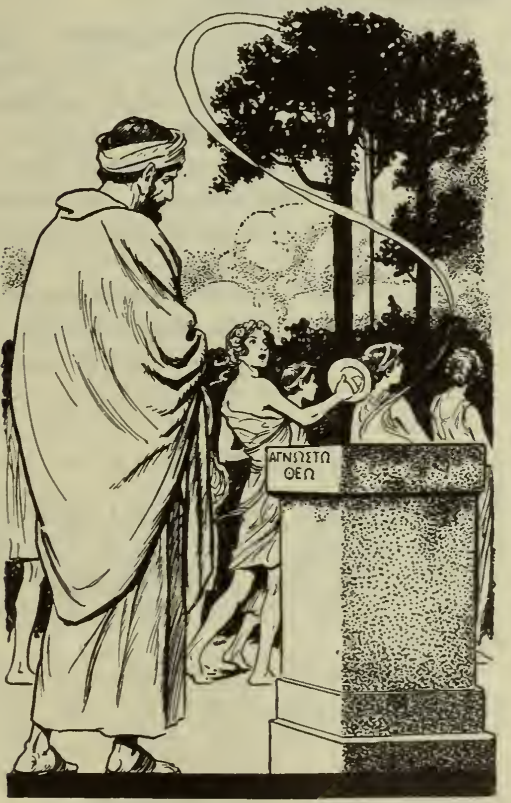
THEY that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Then certain philosophers of the Epicureans, and of the Stoics, encountered him.

[*At the time these were the two ruling schools of philosophy. The chief end of life, according to the Epicureans, was pleasure, the gratification of the senses, but not carried to excess. On the other hand, the Stoics taught that man should be indifferent to pleasure or pain, and cultivate this virtue of superior self-possession. These are not noble views of man, and when the philosophies are fully examined, they are found to contain no worthy view of God. In his address Paul strikes at the roots of these Greek philosophies by making known the true God, and declaring that "we are His offspring."*]



PAUL SEES THE ALTAR TO THE UNKNOWN GOD

And some said, What will this babbler say ? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection.

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is ? For thou bringest certain strange things to our ears : we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

[*Acts XVII.* 15–21.]

ON MARS' HILL

THEN Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is

Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is he worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

Howbeit certain men clave unto him, and believed.

So Paul departed from among them. [*Acts XVII.* 22–34.]

[*The philosophers who listened to Paul were always discussing the beginning and the end of all things. His speech was the Christian answer to these questions.*]

PAUL AT CORINTH

FRIENDS AND ENEMIES

AFTER these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

[*Acts XVIII.* 1–3.]

IN THE SYNAGOGUE

AND he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

When Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

[*Acts XVIII.* 4–6.]

IN THE HOUSE OF JUSTUS

HE departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

[*Acts XVIII.* 7, 8.]

PAUL'S VISION

THEN spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

And he continued there a year and six months, teaching the word of God among them.

[*Acts XVIII.* 9–11.]

PAUL BEFORE GALLIO

WHEN Gallio was the deputy ruler, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law.

And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wickedness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

And he drave them from the judgment seat. [*Acts XVIII.* 12–16.]

HIS LETTERS TO THE CORINTHIANS

WHEN Paul had been away from Corinth about five years his heart was rent by dreadful news of evils and disorders that had crept into this Corinthian Church. So he wrote them a letter in a very severe and serious tone, telling them that they must mend their morals, and end their quarrels. But to his rebuke he added two wonderful descriptions; one of love and the other of the life after death.

Before long, better news reached the Apostle, and he addressed to these Christians another letter, more affectionate than the first, and with words of encouragement rather than chastisement.

The Apostle's First Letter to the Corinthians

PAUL, CALLED TO BE AN APOSTLE OF JESUS CHRIST THROUGH THE WILL OF GOD,

UNTO THE CHURCH OF GOD WHICH IS AT CORINTH,

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. [1 *Cor. I.* 1–3.]

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment [*in disposition and opinion*].

[1 *Cor. I.* 10.]

THE CROSS OF CHRIST

THE Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

[1 *Cor. I.* 22–24.]

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

[1 *Cor. II.* 1–5.]

THE WORK OF LIFE

FOR other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

[1 *Cor. III.* 11–15.]

THE TEMPLE OF THE BODY

WHAT? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. [1 *Cor. VI.* 19, 20.]

THE INCORRUPTIBLE CROWN

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection.

[1 *Cor. IX.* 24–27.]

PERFECT LOVE

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Now abideth faith, hope, charity, these three; but the greatest of these is charity. [1 *Cor. XIII.* 1–13.]

LIFE EVERLASTING

BUT now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in

Adam all die, even so in Christ shall all be made alive.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

[1 *Cor. XV.* 20–22, 35–38, 53–58.]

THE SALUTATION

WATCH ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity.

All the brethren greet you. Greet ye one another with an holy kiss.

The salutation of me Paul with mine own hand.

The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

[1 *Cor. XVI.* 13, 14, 20, 21, 23, 24.]

The Apostle's Second Letter to the Corinthians

PAUL, AN APOSTLE OF JESUS CHRIST BY THE WILL OF GOD, AND TIMOTHY OUR BROTHER, UNTO THE CHURCH OF GOD WHICH IS AT CORINTH,

Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. [2 *Cor. I.* 1–5.]

CHRISTIAN COURAGE

WE are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. [2 *Cor. IV.* 8–10.]

Seeing that many glory after the flesh, I will glory also.

In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. [2 *Cor. XI.* 18, 23–30.]

A THORN IN THE FLESH

LEST I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.

Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. [2 *Cor. XII.* 7–10.]

THE APOSTLE'S FAREWELL

EXAMINE yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

[2 *Cor. XIII.* 5, 11, 14.]

PAUL'S HOMEWARD JOURNEY

CORINTH TO ANTIOCH

AND Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea [*the eastern port of Corinth*]: for he had a vow.

[*Acts XVIII.* 18.]

[*We do not know the occasion of this vow. It was a custom among the Jews to make a vow of self-consecration, under certain circumstances, to be redeemed at the end of a month. One element of such vow was to offer to God, as part of one's self, the hair grown during this period. Before sailing, therefore, Paul had his head shorn, so that he would be ready at the end of the month to fulfil his vow in the Temple when he arrived at Jerusalem.*]

CALLS AT EPHESUS

AND he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will.

And he sailed from Ephesus.

[*Acts XVIII.* 19–21.]

ARRIVES AT ANTIOCH

AND when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. [*Acts XVIII.* 22.]

Paul: the Missionary

His Third Journey

Claiming the capital of Asia, and making this great city of idolatry the centre of the Christian Faith in the West.

THROUGH GALATIA TO EPHESUS

AFTER he had spent some time at Antioch, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. [*Acts XVIII.* 23.]

AQUILLA AND APOLLOS

AND a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

And when he was disposed to pass into Corinth, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

[*Acts XVIII.* 24–28.]

THE DISCIPLES OF APOLLOS

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

[*Acts XIX.* 1–7.]

THE SCHOOL OF TYRANNUS

AND he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers [*some*] were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples: disputing daily in the school of one Tyrannus.

[*The schoolhouse of Tyrannus be-*

came Paul's chapel when the rulers of the chief synagogues made it impossible for him to continue teaching there.]

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

[*Acts XIX.* 8–10.]

THE VAGABOND JEWS

AND God wrought special miracles by the hands of Paul.

Then certain of the vagabond Jews, exorcists [*who profess to expel evil spirits*], took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. There were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds.

[*Acts XIX.* 11–18.]

BOOKS OF MAGIC

MANY of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

[*Acts XIX.* 19, 20.]

THE IDOL-MAKERS

AND the same time there arose no small stir about that way [*the new faith*].

For a certain man named Demetrius, a silversmith, which made silver shrines [*little silver charms*] for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

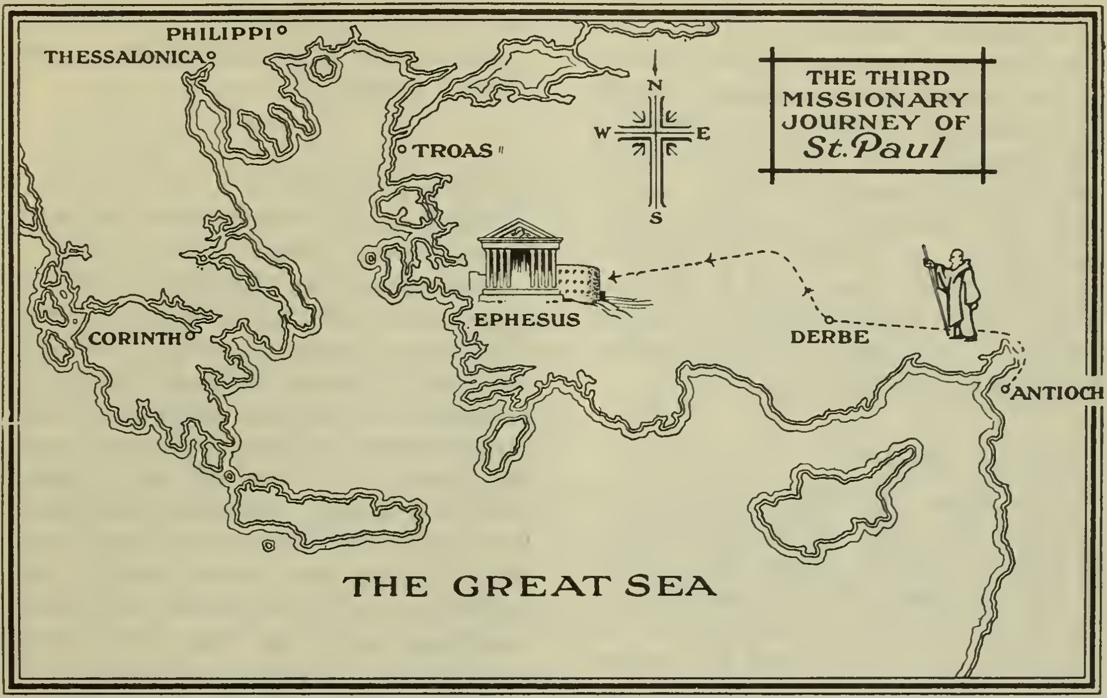
Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and having caught two of Paul's companions, they rushed with one accord into the theatre.

And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beck-



AT EPHESUS THE APOSTLE STAYED THREE YEARS, AND THEN CONTINUED HIS JOURNEY TO CORINTH

oned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

[*Acts XIX.* 23–34.]

THE TOWNCLERK

AND when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead [*accuse*] one another.

But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

And when he had thus spoken, he dismissed the assembly.

[*Acts XIX.* 35–41.]

[*After this Paul left Ephesus for a while, in order to visit the Churches which had been founded in Macedonia and Greece during his second missionary journey. But when halfway on his tour, it is believed that he turned aside into the less civilized regions of Illyricum on the shores of the Adriatic. We have no details of* *this mission. In fact, we have very few details of any part of this journey. All we know is that he reached Corinth, and laboured to cleanse the Church of the disorders that had crept into it, and his life was in danger. Apart from the following incident, which took place at Troas, very little is recorded after the visit to Corinth until the Apostle again reached Ephesus ; this time to take a solemn farewell of his friends.*]

PAUL AT TROAS

AND upon the first day of the week, when the disciples came together to break bread [*to eat the Lord's Supper*], Paul preached unto them, ready to depart on the morrow ; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together.

And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep : and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. [*Acts XX.* 7–12.]

[*From Troas Paul journeyed to Miletus, a second-rate seaport between twenty and thirty miles from Ephesus. He had determined to sail past the great city, for he was hastening to reach Jerusalem for the day of Pentecost, but when the ship put into the harbour at Miletus, he sent to Ephesus and called the elders of the Church to him.*]

PAUL'S FAREWELL

WHEN they were come to him, he said unto them,

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews : and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there : save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of

God, which he hath purchased with his own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship. [*Acts XX.* 17–38.]

THE LETTER TO THE EPHESIANS

WHEN Paul was a prisoner at Rome and his mind turned to this Church at Ephesus, and the daughter Churches that were growing around it, he outlined for them the Church that would be built upon the faith which they had shewn. It would be wide as the world, united as a body, and holy as heaven. But each member of the Church must look to his own character, if the ideal is to be reached.

The Apostle's Letter to the Ephesians

PAUL, AN APOSTLE OF JESUS CHRIST BY THE WILL OF GOD, TO THE SAINTS WHICH ARE AT EPHESUS, AND TO THE FAITHFUL IN CHRIST JESUS:

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

[*Eph. I.* 1–4.]

MY PRAYER

WHEREFORE I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened.

That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

[*Eph. I.* 15–21.]

MY COUNSEL

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us. [*Eph. V.* 1, 2.]

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. [*Eph. IV.* 31, 32.]

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. [*Eph. VI.* 11–18, 23, 24.]

PAUL'S HOMEWARD JOURNEY

FROM EPHESUS TO JERUSALEM

AND it came to pass, that after we were gotten [*parted*] from them [*the elders*], and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went aboard, and set forth.

Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. [*Acts XXI.* 1–3.]

AT TYRE

AND finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. [*Acts XXI.* 4–6.]

FROM TYRE TO CÆSAREA

AND when we had finished our course from Tyre, we came to Ptolemais [*Acre*], and saluted the brethren, and abode with them one day.

And the next day we that were of Paul's company departed, and came unto Cæsarea. [*Acts XXI.* 7, .]

IN THE HOUSE OF PHILIP

AND we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. [*Acts XXI.* 8, 9.]

THE PROPHECY OF AGABUS

AND as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

[*Acts XXI.* 10–14.]

FROM CÆSAREA TO JERUSALEM

AND after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Cæsarea, and brought with them [*or, brought us to*] one Mnason of Cyprus, an old [*early*] disciple, with whom we should lodge.

[*Acts XXI.* 15, 16.]

[*The journey to Jerusalem was over sixty miles. It would be an advantage to have a half-way house, where they could lodge for the night.*]

Paul: the Missionary

His Arrest and Trial

How he fought for the rights of the Gentile Christians, until he was made Cæsar's prisoner.

PAUL AT JERUSALEM

WHEN we were come to Jerusalem, the brethren received us gladly.

And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe: and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to walk after the customs.

What is it therefore? the multitude must needs come together: for they will hear that thou art come.

Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them [*bear the expense*], that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

[*A man who had made a vow was expected to make certain contributions to the Temple, when the period of the vow was ended. These are the charges Paul would meet.*]

As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood.

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until an offering should be offered for every one of them. [*Acts XXI.* 17–26.]

IN THE TEMPLE

WHEN the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city an Ephesian, whom they supposed that Paul had brought into the temple.)

And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. [*Acts XXI.* 27–30.]

THE ROMAN GUARD

AND as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

[*The chief captain was the Roman officer who had charge of the city. He lived in the citadel close by the Temple.*]

Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. [*Acts XXI.* 31–34.]

PAUL'S APPEAL TO THE CAPTAIN

AND when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him.

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. [*Acts XXI.* 35–39.]

HIS ADDRESS TO THE JEWS

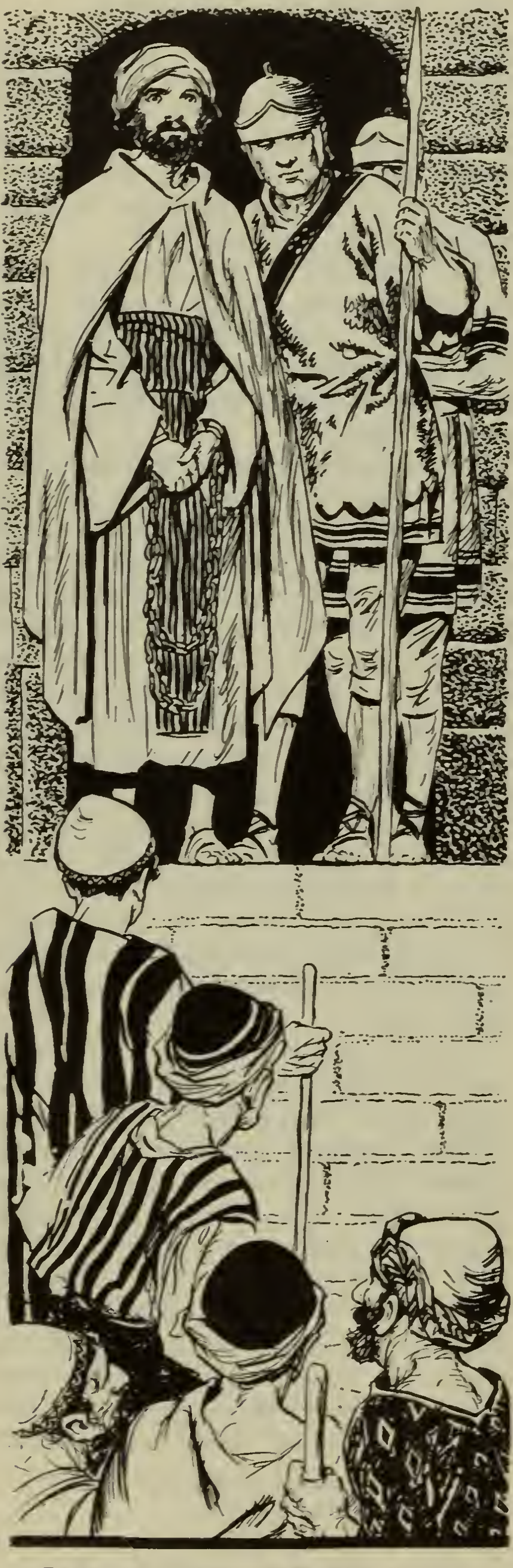
AND when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, [*Acts XXI.* 40.]

Men, brethren, and fathers, hear ye my defence which I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

And I said, What shall I do, Lord? And the Lord said unto



PAUL'S ADDRESS FROM THE STAIRS

me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

[*Acts XXII.* 1–22.]

ORDERED TO BE SCOURGED

AND as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. [*Acts XXII.* 23–24.]

PAUL'S QUESTION

AND as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

Then the chief captain came and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

[*Paul had individual right to the privileges of Roman citizenship. These privileges were: trial by Roman courts, freedom from dishonourable punishments, and the right of appeal to Cæsar. We have no knowledge of the way Paul's father obtained this freedom. It may have been for some service to the State.*]

Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. [*Acts XXII.* 25–29.]

BEFORE THE COUNCIL

ON the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. [*Acts XXII.* 30.]

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

And they that stood by said, Revilest thou God's high priest?

Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

[*Paul had been away from Jerusalem for some years, and would not readily recognize Ananias as the high priest, if he were not presiding, as might be the case at an informal meeting with the chief Roman officer present.*]

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. [*Acts XXIII.* 1–10.]

PAUL'S COMPANION

THE night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

[*Acts XXIII.* 11.]

A CONSPIRACY

AND when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy.

And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

[*Acts XXIII.* 12–15.]

PAUL'S NEPHEW

AND when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. [*Acts XXIII.* 16–22.]

FELIX

THE governor of Judæa at this time was Felix, who lived at Cæsarea in a magnificent palace built by Herod the Great. He had been a slave, but through the influence of his brother, who was a favourite of the emperor, he reached this seat of authority. He exercised the power of a king with the baseness of a slave. The only remedy he had for the disorders in the country was force, which he employed with great cruelty. His character, according to secular historians, was even worse than it is portrayed in the Bible. He was hated by the Jews, and, in the end, was removed from his office because of his wicked rule.

PAUL BEFORE FELIX

PUBLIC AND PRIVATE TRIALS

AND he [*Lysias*] called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

And he wrote a letter after this manner:

Claudius Lysias unto the most excellent governor Felix sendeth greeting.

This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

On the morrow they left the horsemen to go with him, and returned to the castle: Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment ball. [*Acts XXIII.* 23–35.]

PAUL BEFORE FELIX

AFTER five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus [*an Italian*] who informed the governor against Paul.

And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness.

Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

[*"Nazarenes" was probably a Jewish nickname for believers.*]

But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so.

[*Acts XXIV.* 1–9.]

PAUL'S DEFENCE

THEN Paul, after that the governor had beckoned unto him to speak, answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had ought against me.

Or else let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

[*Acts* XXIV. 10–21.]

FELIX DEFERS JUDGMENT

AND when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

[*Acts* XXIV. 22, 23.]

[*There were three degrees of custody under Roman rule: in the public gaol or dungeon, in the care of the magistrate, and in military custody. In the last, which was Paul's case, the centurion would be held responsible with his life for the safe keeping of the prisoner.*]

FELIX AND PAUL

AND after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance [*self-restraint*], and judgment to come, Felix trembled [*was alarmed*], and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. [*Acts* XXIV. 24–26.]

FESTUS BECOMES GOVERNOR

BUT after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound. [*Acts* XXIV. 27.]

[*Felix was summoned to Rome to answer for his evil deeds.*]

PAUL BEFORE FESTUS

HIS APPEAL TO CÆSAR

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

[*Acts XXV.* 1–5.]

PAUL BEFORE FESTUS

AND when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

[*So that Paul was charged with heresy, sacrilege and treason.*]

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me ?

Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

[*This was sufficient, for the Roman Law did not require any written appeal to be made to the court.*]

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar ? unto Cæsar shalt thou go.

[*Acts XXV.* 6–12.]

FESTUS AND AGRIPPA

AND after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. [*Acts XXV.* 13, 14, 18–22.]

PAUL BEFORE AGRIPPA

HIS LIFE STORY

AND on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord.

Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

[*Acts XXV.* 23–27.]

PAUL'S DEFENCE

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself.

Then Paul stretched forth the hand, and answered for himself:

I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews: which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord?

And he said, I am Jesus whom

thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

For these causes the Jews caught me in the temple, and went about to kill me.

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

King Agrippa, believest thou the prophets? I know that thou believest.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar. [*Acts XXVI.* 1–32.]

Paul: the Missionary

His Voyage to Rome

Passing through strange adventures, the Apostle reached the Imperial City and proclaimed at the heart of the Empire the Gospel of the Heavenly Kingdom.

FROM CÆSAREA TO SIDON

WHEN it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship, we launched, meaning to sail by the coasts of Asia.

The next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. [*Acts XXVII.* 1–3.]

FROM SIDON TO FAIR HAVENS

WHEN we had launched from thence, we sailed under Cyprus, because the winds were contrary, and we came to Myra, and there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

And when we had sailed slowly many days, we sailed under Crete; and, hardly passing it, came unto a place which is called The fair havens.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

[*The fast here mentioned was that of the Day of Atonement, which fell at the latter end of our September, when it was considered very dangerous to be at sea.*]

Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. [*Acts XXVII.* 4–13.]

THE STORM

BUT not long after there arose against it a tempestuous wind. And when the ship was caught, and could not bear up into the wind, we let her drive.

And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps [*ropes which were passed round the hull of the ship to hold the planks together*], undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

And we being exceedingly tossed with a tempest, the next day they lightened the ship;

And the third day we cast out with our own hands the tackling of the ship.

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. [*Acts XXVII.* 14–20.]

PAUL'S PROPHECY

BUT after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. [*Acts XXVII.* 21–26.]

THE SAILORS' FEAR

WHEN the fourteenth night was come, as we were driven up and down, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour [*pretending*] as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

Then the soldiers cut off the ropes of the boat, and let her fall off. [*Acts XXVII.* 27–32.]

PAUL'S COUNSEL

AND while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat.

We were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. [*Acts XXVII.* 33–38.]

THE SHIPWRECK

AND when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. [*Acts XXVII.* 39–41.]

THE RESCUE

THE soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

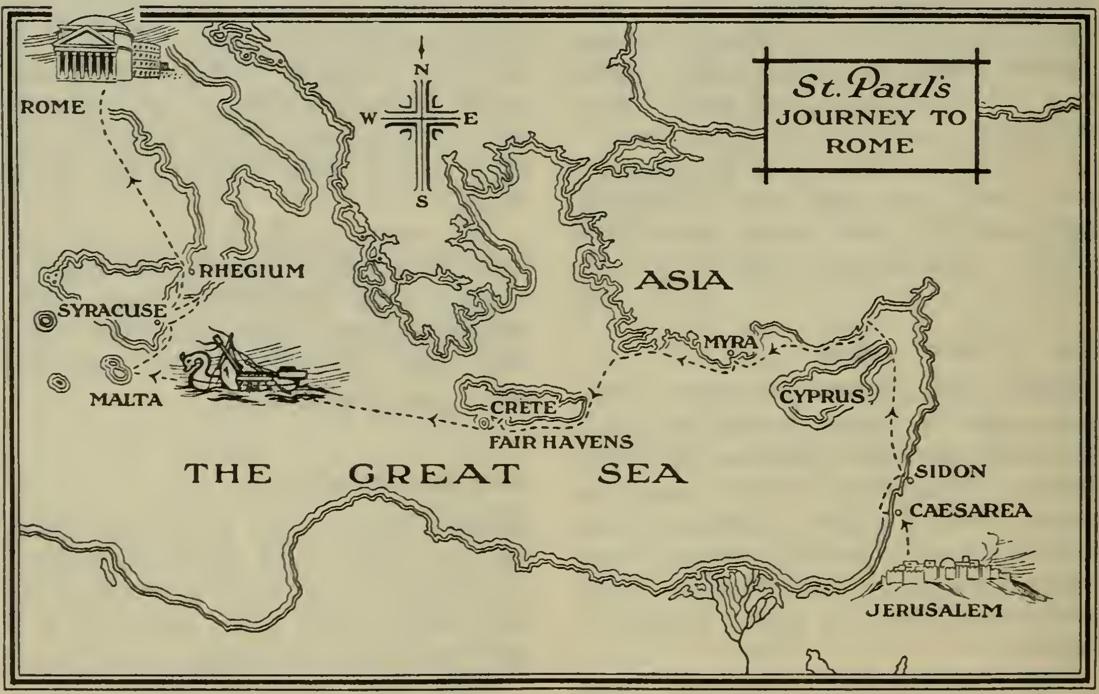
[*Acts XXVII.* 42–44.]

PAUL AT MALTA

WHEN they were escaped, then they knew that the island was called Melita [*Malta*]. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

When Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had



THE SHIPWRECK NEAR MALTA

looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

In the same quarters were possessions [*the estates*] of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of dysentery: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

So when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. [*Acts XXVIII.* 1–10.]

FROM MALTA TO ROME

AFTER three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux [" *The Twin Brothers* "].

And landing at Syracuse [*in the island of Sicily*] we tarried there three days.

From thence we fetched a compass, and came to Rhegium [*in the toe of Italy*]: and after one day the south wind blew, and we came the next day to Puteoli [*near Naples*]: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

From thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. [*Acts XXVIII.* 11–15.]

PAUL AT ROME

WHEN we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them,

Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. [*Acts XXVIII.* 17–22.]

PREACHING AND TEACHING

AND when they had appointed him a day, there came many to him into his lodging: to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not.

And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias [*Isaiah*] the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

And when he had said these words, the Jews departed, and had great reasoning among themselves.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

[*Acts XXVIII.* 23–31.]

THE LETTER TO THE ROMANS

DURING his third Missionary journey and while he was visiting the Church at Corinth, Paul sent by the hand of Phœbe a letter to the Christians at Rome, saying how he longed to come to them, but never expecting it would be in bonds.

In this letter he unfolds in careful order the main points of his teaching. From its profound arguments we have tried to select some short passages of Christian counsel.

The Apostle's Letter to the Romans

PAUL, A SERVANT OF JESUS CHRIST, TO ALL THAT BE IN ROME, BELOVED OF GOD, CALLED TO BE SAINTS:

Grace to you and peace from God our Father, and the Lord Jesus Christ. [*Rom. I.* 1, 7.]

PEACE WITH GOD

BEING justified [*brought into a right relationship with God*] by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

[*Rom. V.* 1–5.]

JOY IN GOD

FOR when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. [*Rom. V.* 6–11.]

SERVANTS OF RIGHTEOUSNESS

KNOW ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life.

For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

[*Rom. VI.* 16–23.]

THE INWARD CONFLICT

I DELIGHT in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death?

I thank God, through Jesus Christ our Lord. [*Rom. VII.* 22–25.]

THE LOVE OF CHRIST

WHO shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[*Rom. VIII.* 35–39.]

THE CHRISTIAN LIFE

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. [*Rom. XII.* 1–5.]
Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Amen. [*Rom. XV.* 5, 6.]

Paul: the Missionary

His Last Days and Last Letters

When his work was finished, his letters became torch-lights of the truths he had taught.

THE LAST DAYS OF PAUL

WE are not told in the Book of the Acts of the Apostles what was the result of the trial of Paul. Certain verses in the Epistles to Timothy refer to a visit of the Apostle to Troas and Corinth, which cannot be fitted into the Bible narrative of his three Missionary journeys, and these would lead us to believe that he was acquitted.

Whether, after his release, he made a journey to Spain, as he had hoped (Rom. xv. 24), and as many would like to think, is not known. But it is fairly certain that he visited some of the churches that had been built upon his preaching.

There is a tradition that he was arrested a second time, and taken again to Rome. According to the story, this imprisonment was more severe than the first, and surrounded by perils so great that most of his companions forsook him. It is said that during the rule of Nero he was beheaded, but of this the Scriptures give no account.

HIS EPISTLES

MOST of the letters of the Apostle have been given. For the sake of clearness they have been placed to follow the account of his ministry in the different cities to which the letters were addressed. This, of course, is not the order in which they were written.

Paul's first letter—and also the second—was addressed to the Thessalonians. It was written while he pursued his work as a missionary. He found time, in this busy period of his life, to write, as he journeyed from place to place, four more epistles: the Epistle to the Galatians, the First and Second Epistles to the Corinthians and the Epistle to the Romans. These four epistles are great statements of the Gospel which he ceaselessly preached.

During his imprisonment he wrote four other letters: the Epistles to the Philippians, to the Ephesians, to the Colossians, and to Philemon.

After his acquittal he wrote to Timothy and Titus, charging them to minister faithfully to the Churches under their care.

These thirteen letters of Paul, it is calculated, cover about fifteen years of his life.

Two of the letters which are given in the following pages belong to the Prison group of Epistles—Colossians and Philemon. There is this point of connection between them: Philemon, the master of the runaway slave, was a citizen of Colossæ. Between the letter to the Colossians and the other epistles of Paul to the Churches there is this point of difference: he had not, so far as we know, been to Colossæ. This Church was founded by a disciple of his from Ephesus.

The Apostle's Letter to the Colossians

PAUL, AN APOSTLE OF JESUS CHRIST BY THE WILL OF GOD, AND TIMOTHEUS OUR BROTHER, TO THE SAINTS AND FAITHFUL BRETHREN IN CHRIST WHICH ARE AT COLOSSE:

Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.

[*Col. I.* 1–4.]

THE INHERITANCE OF THE SAINTS

FOR this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

[*Col. I.* 9–12.]

As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him. [*Col. II.* 6, 10.]

THE THINGS WHICH ARE ABOVE

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

[*Col. III.* 1–4, 12, 13.]

THE BOND OF PERFECTNESS

AND above all these things put on charity, which is the bond of perfectness.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. [*Col. III.* 14–25.]

The Apostle's Letter to Philemon

PAUL, A PRISONER OF JESUS CHRIST, AND TIMOTHY OUR BROTHER, UNTO PHILEMON OUR DEARLY BELOVED, AND FELLOW-LABOURER.

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual [*fruitful*] by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the hearts of the saints are refreshed by thee, brother.

Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me.

Whom I have sent again: thou therefore receive him, that is, mine own heart: whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

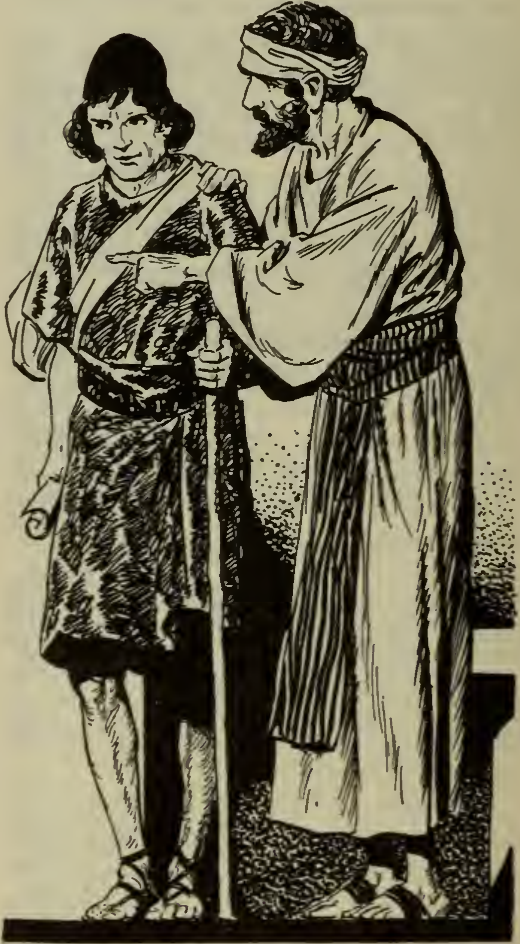
For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

Yea, brother, let me have joy of thee in the Lord: refresh my heart in the Lord.

Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. [*Philem.* 4-21.]



PAUL SENDING THE RUNAWAY SLAVE BACK TO HIS MASTER WITH THIS LETTER

The Apostle's First Letter to Timothy

PAUL, AN APOSTLE OF JESUS CHRIST BY THE COMMANDMENT OF GOD OUR SAVIOUR, AND LORD JESUS CHRIST, WHICH IS OUR HOPE ;

UNTO TIMOTHY, MY OWN SON IN THE FAITH :

Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. [1 *Tim. I.* 1, 2.]

A FAITHFUL SAYING

THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. [1 *Tim. I.* 15–17.]

A SOLEMN CHARGE

THIS charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare ; holding faith, and a good conscience ; which some having put away concerning faith have made shipwreck.

[1 *Tim. I.* 18, 19.]

TAKE HEED UNTO THYSELF

LET no man despise thy youth ; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things ; give thyself wholly to them ; that thy profiting may appear to all.

Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee. [1 *Tim. IV.* 12–16.]

FOLLOW AFTER RIGHTEOUSNESS

GODLINESS with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil : which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness.

[1 *Tim. VI.* 6–11.]

FIGHT THE GOOD FIGHT

FIGHT the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called : which some professing have erred concerning the faith. Grace be with thee. Amen.

[1 *Tim. VI.* 12, 20, 21.]

The Apostle's Second Letter to Timothy

PAUL, AN APOSTLE OF JESUS CHRIST BY THE WILL OF GOD, ACCORDING TO THE PROMISE OF LIFE WHICH IS IN CHRIST JESUS,

TO TIMOTHY, MY DEARLY BELOVED SON:

Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. [2 *Tim. II.* 1, 2.]

THY MOTHER'S FAITH

I THANK God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, and I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. [2 *Tim. II.* 3–5.]

THY GIFT

WHEREFORE I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God. [2 *Tim. I.* 6–8.]

A GOOD SOLDIER

THOU therefore, my son, be strong in the grace that is in Christ Jesus. Thou therefore endure hardness, as a good soldier of Jesus Christ. [2 *Tim. II.* 1, 3.]

A GOOD WORKMAN

STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. [2 *Tim. II.* 15, 16.]

A GOOD BOOK

BUT continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works. [2 *Tim. III.* 14–17.]

A GOOD EXAMPLE

I HAVE fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

All men forsook me. I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

[2 *Tim. IV.* 7–9, 16–18.]

The General Epistles

Little Letters of Peter, James and John

Adding to the teaching of Paul the treasures of wisdom which others had discovered in the Message of Jesus.

THE GENERAL EPISTLES

UNDER this title are grouped all those letters in the New Testament which Paul did not write. They are called "General" or "Catholic" Epistles because they were not addressed to particular Churches, in the manner of Paul's letters. They bear, however, a close relation to the writings of the great Apostle. They add new features to his teaching. They bring out other aspects of the Christian Revelation than those which he describes at length. They meet other needs, and were called into being by other circumstances than those which confronted the great letter-writer. And so our knowledge of the truth of God is increased.

Paul interpreted the Message of Jesus as a call to faith. To Peter it was a call to hope; to John a call to love; to James a call to the practice of godly works. But there is no contradiction in them. The difference is simply one of emphasis, determined by the temperament of the writer or the particular needs of the reader.

THE EPISTLE OF JAMES

BETWEEN the teaching of Paul and the Epistle of James there is a distinction so strongly marked that it has sometimes been regarded as a difference. Paul seems to discredit good works, while James places the greatest stress upon them. The misunderstanding, which does not now exist among students of the Bible, arose because the readers of these epistles did not carefully observe the sense in which the words were used. It was not works of love, but works of hypocrisy which Paul denounced. He was as insistent as James upon the disciple of Jesus fulfilling the law of Christ.

THE EPISTLES OF PETER

PETER is always practical, and in his letters he applies the teaching of Jesus to the ordinary relationships and duties of everyday life. In this sense his letters have points of likeness with the Epistle of James. But, unlike James, he calls his readers to meditate upon the sufferings and glory of Christ. It will give them patience and hope in their sufferings and temptations. In this way he is like Paul. So these letters of Peter form a kind of link between those of Paul and James.

THE EPISTLES OF JOHN

BETWEEN Peter and John there were close personal links. They are repeatedly mentioned together in the Gospels and the Acts of the Apostles. In their lives and in their writings they represent the two sides of the Christian life, or the two types of Christian character: Peter, practical and active; John, thoughtful and contemplative.

John pondered long and deeply over the Heavenly Message, and his epistles are more like meditations than letters.

The Letter of James

[*Not James the Apostle, but James the brother of our Lord.*]

JAMES, A SERVANT OF GOD AND OF THE LORD JESUS CHRIST, TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD, GREETING.

My brethren, count it all joy when ye fall into divers temptations [*tribulations*]; knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work [*results*], that ye may be perfect and entire, wanting [*lacking*] nothing.

[*James I.* 1–4.]

HEAVENLY WISDOM

IF any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.

[*James I.* 5–8.]

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[*James III.* 17.]

PURE RELIGION

PURE religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

[*James I.* 27.]

THE UNRULY TONGUE

IF any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things.

Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

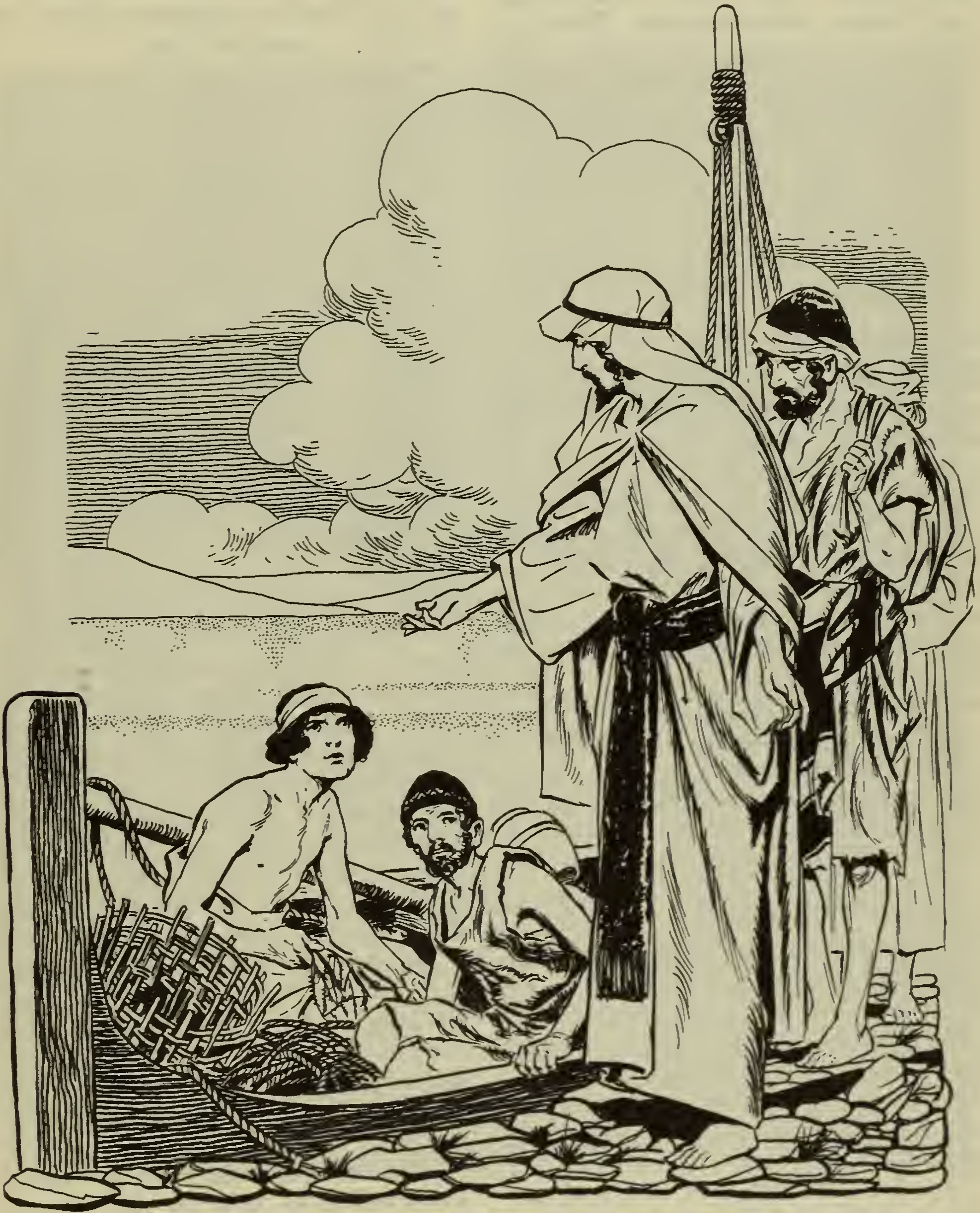
For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.

My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

[*James III.* 2–13.]



THE CALL OF PETER, JAMES, AND JOHN

The First Letter of Peter

PETER, AN APOSTLE OF JESUS CHRIST, TO THE STRANGERS SCATTERED THROUGHOUT PONTUS, GALATIA, CAPPADOCIA, ASIA, AND BITHYNIA, ELECT ACCORDING TO THE FOREKNOWLEDGE OF GOD THE FATHER, THROUGH SANCTIFICATION OF THE SPIRIT, UNTO OBEDIENCE AND SPRINKLING OF THE BLOOD OF JESUS CHRIST:

Grace unto you, and peace, be multiplied.

THE CHRISTIAN HOPE

BLESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. [1 *Pet. I.* 3–5, 13.]

THE CHRISTIAN LIFE

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew [*avoid*] evil, and do good; let him seek peace, and ensue it For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. [1 *Pet. III.* 8–12.]

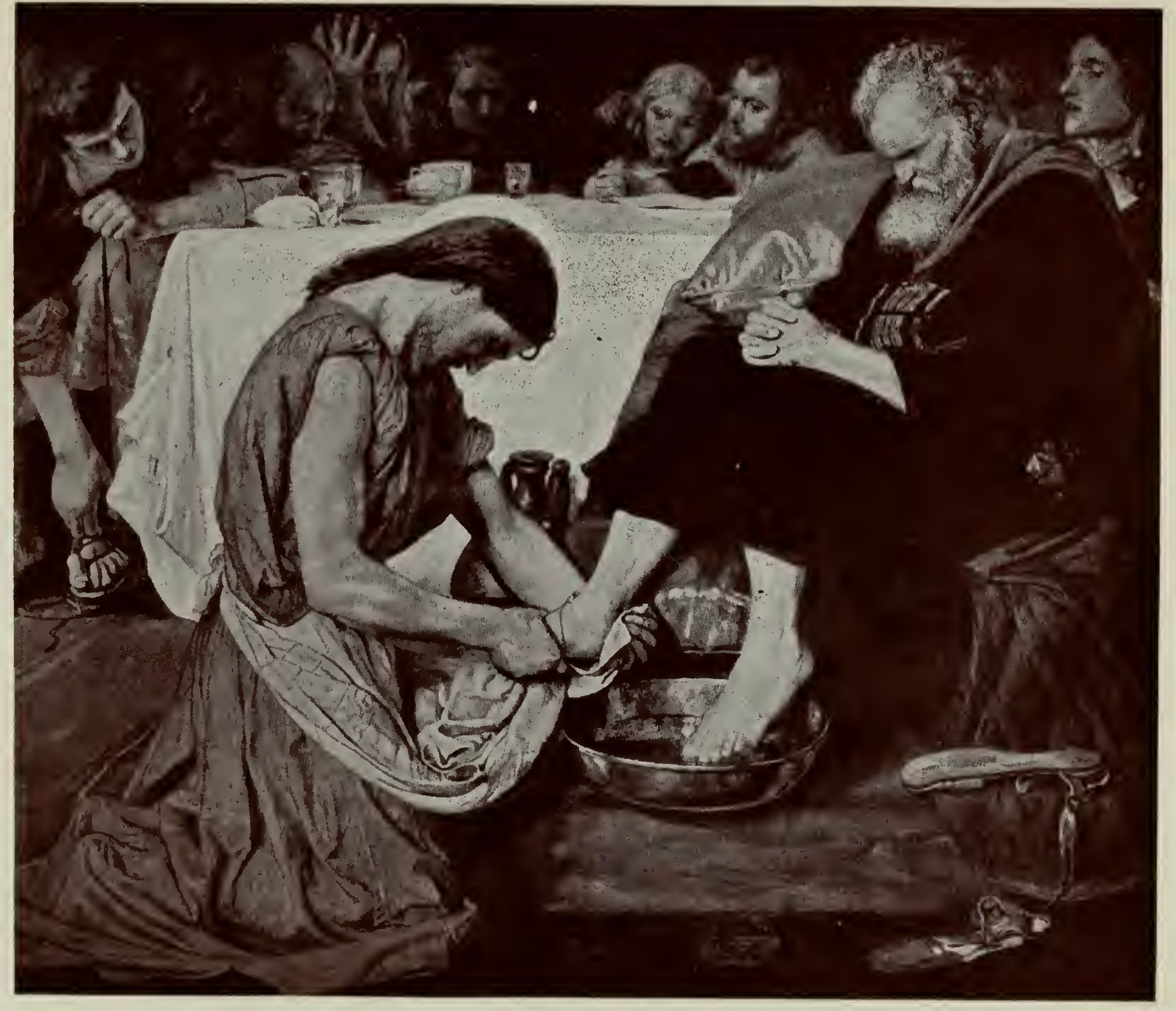
THE CHRISTIAN SPIRIT

AND who is he that will harm you, if ye be followers of that which is good?

But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. [1 *Pet. III.* 13–17.]

Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourself therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. [1 *Pet. V.* 5–11.]



CHRIST WASHING PETER'S FEET

From the painting by F. Madox Brown
In the National Gallery of British Art

The Second Letter of Peter

SIMON PETER, A SERVANT AND AN APOSTLE OF JESUS CHRIST, TO THEM THAT HAVE OBTAINED LIKE PRECIOUS FAITH WITH US THROUGH THE RIGHTEOUSNESS OF GOD AND OUR SAVIOUR JESUS CHRIST :

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue : whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. [2 *Pet. I.* 1–4.]

ADD TO YOUR FAITH

AND beside this, giving all diligence, add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness; and to godliness brotherly kindness ; and to brotherly kindness charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. [2 *Pet. I.* 5–9.]

MAKE YOUR CALLING SURE

WHEREFORE the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall :

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of Our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory.

[2 *Pet. I.* 10, 11, 16, 17.]

THE DAY OF THE LORD

THE Lord is not slack concerning his promise, as some men count slackness ; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat ?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

[2 *Pet. III.* 9–14, 18.]

The First Letter of John

GOD IS LIGHT

THIS then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us. [1 *John I.* 5–10.]

GOD IS LOVE

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. [1 *John III.* 1, 2, 7, 8.]

THE CHILDREN OF GOD

IN this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

My little children, let us not love in word, neither in tongue; but in deed and in truth. [1 *John III.* 10, 16–18.] He that loveth not knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

[1 *John IV.* 8–11.]

By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is the true God, and eternal life.

Little children, keep yourselves from idols. Amen.

[1 *John V.* 2–5, 20, 21.]

The Epistle to the Hebrews
and
The Revelation of John

Two great books which together form an Epilogue to the Bible, and a key to all human history.

TWO GREAT BOOKS

THESE two books are not placed side by side in the English editions of the Bible. Between them are the Little Letters of the Apostles, which have just been considered. But there are advantages in bringing them together, and in making them the closing study of the Scriptures. For one, in a review of the past, traces the whole course of Divine Revelation up to Jesus Christ, and the other, in a magnificent vision of the future, reveals the course of that Revelation in the ages that are to come. And both books have this in common : they regard Jesus Christ as the supreme revelation of God, and faith in Him as the key to that revelation.

THE EPISTLE

WE place this epistle at the close of the Bible because it sums up in a few chapters the teaching of all the Scriptures. According to its writer, Jesus Christ is the beginning and the end of all the sacred writings.

He is greater than Abraham or Moses. He has, by His death, brought to an end the old order, and established a new covenant with God, whereby the whole human race may become heirs of heaven, receiving a better promise, serving a higher law, and enjoying a closer communion than was ever enjoyed under the old covenant.

And, says the writer of this valuable interpretation of sacred revelations, Jesus does this, not because all the other revelations were wrong and His alone right, but because His was the actual reality of which the others were but dreams and images. An architect may draw a rough sketch of a proposed building, but it will only give a hint of the finished work. It is the completed building that is glorious. The sketches are but feeble images. This is how the epistle relates Jesus to the past. He is the fulfilment of all its dreams and hopes.

THE REVELATION

UNLIKE other books, the story of the Bible does not end with the last chapter. In fact, when the end of the Divine Book is reached, the story which it set out to unfold is just beginning to get well under way.

More than eighteen hundred years have passed since the writer of its last pages laid down his pen. But the story still goes on. For it is the story of God, and can have no ending, not even at the end of the world.

So, when the last of the Apostles came to set his seal to all that had been written, he drew a picture of the triumphant march of Christ and His faithful followers, through the roll of the ages, unto the City of God.

The Epistle to the Hebrews

THE GREAT REVELATION

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

[*Heb. I.* 1, 2 ; *II.* 1.]

OUR HIGH PRIEST

NOW of the things which we have spoken this is the sum : We have a high priest, who is set on the right hand of the throne of the Majesty in the heavens ; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. [*Heb. VIII.* 1, 2.]

He is the Mediator of the new testament, that they which are called might receive the promise of eternal inheritance.

For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us.

[*Heb. IX.* 15, 24.]

THE THRONE OF GRACE

SEEING then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. [*Heb. IV.* 14, 16.]

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Let us hold fast the profession of our faith without wavering ; (for he is faithful that promised).

[*Heb. X.* 19–23.]

Without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. [*Heb. XI.* 6.]

THE POWER OF FAITH

BY faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise : for he looked for a city which hath foundations, whose builder and maker is God.

By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called : accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

By faith the walls of Jericho fell down, after they were compassed about seven days.

And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. [*Heb. XI.* 7–10, 17–19, 24–40.]

THE AUTHOR AND FINISHER OF OUR FAITH

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

[*Heb. XII.* 1, 2.]

THE LIFE OF FAITH

LET brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate [*give alms*] forget not: for with such sacrifices God is well pleased.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

[*Heb. XIII.* 1–3, 5, 14–21.]

The Revelation of John

THE ISLE OF VISIONS

I JOHN, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. [*Rev. I.* 9–11.]

THE SEVEN GOLDEN CANDLESTICKS

AND I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead.

And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. [*Rev. I.* 12–18.]

THE SEALED BOOK

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. [*Rev. IV.* 1–3.]

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

[*Rev. V.* 1–13.]

THE HEAVENLY HOST

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest.

And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

[*Rev. VII.* 9–17.]

THE GREAT WHITE THRONE

AND I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

[*Rev. XX.* 11–15.]

THE NEW JERUSALEM

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

And there came unto me one of the seven angels. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. [*Rev. XXI.* 1–11.]

ITS WALLS AND GATES

AND [*it*] had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony [*an agate of pale emerald colour*]; the fourth, an emerald; the fifth, sardonyx [*an agate of transparent red*]; the sixth, sardius [*cornelian*]; the seventh, chrysolyte [*a rich yellow stone*]; the eighth, beryl [*a variety of emerald*]; the ninth, a topaz; the tenth, a chrysoprasus [*an apple-green stone*]; the eleventh, a jacinth [*a pale violet stone*]; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God Almighty and the

Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. [*Rev. XXI.* 12–27.]

ITS RIVER OF LIFE

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

[*Rev. XXII.* 1–5.]

THE ANGEL'S MESSAGE

AND he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. [*Rev. XXII.* 6, 7.]

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

The grace of our Lord Jesus Christ be with you all. Amen.

[*Rev. XXII.* 14–21.]

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